The Inquirer.

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The Inquirer.

ESTABLISHED 1842.

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TOPICS AND EVENTS.

THE NEW PERSEUS.

THE strain of the Cretan crisis continues, and any moment may see, as a consequence of the action of the Concert of Coercion, that very outbreak of war on the Continent which the said Concert was nominally designed to prevent. Things have indeed gone from bad to worse during the week. The British Admiral's interference with Prince George of Greece was followed by a British bombardment of the Greek-Cretan camp outside Canea on Sunday last; and, while Turkish forces have been protected and encouraged, the landing of Greek supplies has been prevented, and communication between Col. Vassos and the Greek government has been cut off. There can be no doubt that these proceedings have been viewed with abhorrence by the great body of Englishmen, and that, unless the next few days brings better news, a demand will arise for our withdrawal from what begins to look like a conspiracy against freedom and progress, in which England, France, and Italy are the dupes of the three great autocratic Powers. We can all sympathise with Lord Salisbury in his immensely difficult position. But so far as we can see there is no hope for Crete or for Europe except in Lord Salisbury being forced to announce that now at last we must have our way in this wretched Concert, or we must leave it, and, perhaps, with Italy, Greece, and possibly France, make a new combination. We do not care to appeal to that old bogey of a general European war; but Greece certainly has the power, especially in Macedonia, to take a bitter revenge upon some of our partners in this disgraceful policy of coercion. If it is possible, as has been the case this week, for a great English newspaper to express the hope that King George, rather than abdicate, will declare war with Turkey, we may guess to what a dangerous point Greek feeling has risen. Some measure of autonomy is said now to be assured to Crete, a platonic agreement which is worth nothing but what may yet be put into it. Surely Lord Salisbury can afford, with all his big ironclads behind him, to take on a little of the gallant spirit which led King George to assume the *rôle* of a new Perseus.

THOSE TWO SERMONS.

A REVIEWER in the *Spectator* has been considering the subject of the 'two sermons' which, he says, an English clergyman is 'bound by law' to give each Sunday. He says the preacher should divide the available matter between the two almost distinct audiences he has to face, and says—'A quarter-of-an-hour given to the working out of one or two main ideas should satisfy the average congregation.' We often hear of the unsatisfactory quality of average Church sermons, despite many brilliant exceptions; and if the *Spectator's* reviewer represents the general attitude of the mind of churchmen we cannot wonder that the good preachers are so few. Henry Ward Beecher is quoted as against preaching two sermons a-Sunday; but, allowing for occasional rests and changes, we cannot believe that any man mentally and physically fit for the work of preaching should be reduced to one half-hour's out-put of useful and stimulating matter in a week. We know that abilities differ, and that 'St. Fuss' often claims a large part of the minister's six days; but it is, in our opinion, a shame and a sin for him to relegate the preaching of the word to the frayed margins of his time and strength. The fact is that many men become preachers without having learned how to make good use of time as they would through a business or professional training; and if their congregations encourage them to minimise their efforts, it is probably for a very good reason, but not a flattering one.

A MATERIALIST PRAYER

A SINGULAR story is told by the Rev. H. P. Hughes in the *Sunday Magazine* which is intended, we suppose, to commend prayer to his readers as a materially advantageous exercise. The West London Mission being very short of cash, Mr. Hughes held a midnight prayer meeting, 'imploring God to send us £1000 for His work by a particular day.' Some of his friends were quite confident of the result, but Mr. Hughes has the grace to confess that he had some qualms in thus putting God to the test, or, as he says, he only 'believed with trembling.' However, the money came to hand by the 'particular day,' and 'in very extraordinary ways.' For some time the amount sent in stuck at £990; and, says Mr. Hughes, 'I confess that as a theologian I was perplexed.' Then he discovered a mislaid letter containing the ten pound note requisite to make the exact amount asked for. He adds that this may be described as a coincidence, but 'all we want is coincidences of this sort. The name is nothing, the fact is everything, and there have been many such facts.' As a side-light upon the psychology of the 'evangelical' mind this story is unique. The spectacle of a Christian leader converting prayer, which should be a purely spiritual communion with the Father of spirits, into a specific appeal for gold is pitiful in the extreme. We should like to know what Mr. Hughes's friends of the 'Free Churches' really think of the story.

THE SECTARIANS' DEMAND.

NORTHERN people are justly credited with the habit of speaking out. This admirable quality was exemplified by the deputation from the Northern Counties Voluntary Schools Defence Association which waited on the Ministerial members for Lancashire on Monday in reference to the Education measure. These gentlemen, with a refreshing candour which does them honour, urged amendments to the Bill. They attempted no concealment of their aims. They did not mince matters in the least. Their proposals have a definiteness which contrasts favourably with the studied vagueness of the measure. They would have it specifically stated that the proposed grant shall not be less than five shillings per child. They would expunge the word 'necessitous' from Clause 1 on the ground 'that in one sense all Voluntary schools are necessitous.' They would relieve evening schools as well as day schools from the 17s. 6d. limit. They emphasised as most important the point that all reference to voluntary subscriptions as a condition of assistance — indeterminate and undefined as it is—should be struck out of the Bill. These demands betray no sense of modesty; but they are put forth with a frankness for which diplomatic Bishops and finessing ecclesiastics can hardly be expected to be grateful. The significance of them is that they undoubtedly express what the parsons and priests all over the country would like to ask for, but dare not. They prefer to accept the present instalment, and bide their time for the rest. The Northern Counties Voluntary Schools

Defence Association speaks out its mind at once, and by its honesty helps the country to see what the clerics would get if they could. Colonel Morrison, himself a Conservative, told the deputation that the Opposition had the best of the argument over the Bill. But the prospect of easing the wealthiest Church in Christendom—a Church in the enjoyment of millions of public endowments—of monetary responsibility for its schools, blinds the eye to argument.

ADJUSTING THE CREED.

JUST at the time when our Congregationalist brethren in England are making their protest against the suggestion that their churches, or at any rate their pulpits, have drifted towards Unitarianism, we find their American friends occupied in much the same way. The fact is significant; but we leave the reader to draw his own conclusions. Here is an extract from the *Unitarian* (Boston):—

Some one has aroused the *Congregationalist* by the reiteration of the cry that liberalism has captured the Congregational Church. To meet this charge the *Congregationalist* declares that the three essential bulwarks of orthodoxy remain impregnable. They are:—

1. The divinity of Christ.
2. The vicarious atonement.
3. Eternal punishment.

Of each of these doctrinal essentials it is affirmed:—1. Belief in the divinity of Christ was never stronger than to-day. 'We do not attempt to define the Trinity, but we believe in the only begotten of the Father as the "word" that was God and became flesh.' 2. 'Jesus Christ is the only mediator between God and man, he died for our sins, and rose again for our justification.' 3. 'We do not call retribution for sins damnation, for the doom of the impenitent is beyond comprehension, but we do not believe that sinners who reject Christ are going to heaven.' This is much milder language than a similar attack ten years ago would have called forth. In our opinion it is good proof that liberalism has scaled the walls and is engaged in establishing itself in the enemies' old quarters. That happy consummation is not, however, complete, and the exact arrangements for the occupation are hardly yet satisfactorily formed.

LENTEN NOTES.

IT is not yet 400 years since people were burned alive for eating meat on Friday. Yet eating fish or flesh has no relation to morals.—(Lecky's 'History of Rationalism in Europe,' I. 340.)

The season of Lent will prove your worth. . . What do you know of self-denial? . . . Do you know what it is to forego an innocent pleasure for the love of Christ? . . . Are you going to mock God by making an Easter Communion when you have been afraid to do penance in Lent?—(Mowbray's 'Plain Tracts,' No. 34. Oxford, 1896.)

The eighth Council of Toledo decreed that those who ate meat in Lent were not worthy to partake in the resurrection.

An old chronicler called Jesus and the holy angels to witness that he had seen monks, one of whom, shut up for thirty years, lived on barley bread and muddy water. Another lived in an old cistern, which in the country speech was called the Syrian's bed, and was kept alive on five figs a day.—(Kingsley's 'Hermits, "Paul."')

The visit to Beersheba was not without its adventures. This was the only occasion on which a thief—of many who tried but were discovered by our terriers—succeeded in making his way into the tents. He took with him all our food, and we had to depend on the wild sand-grouse and plovers for our dinner. It was during the fast of Ramadan that this journey was undertaken, and the Moslem guides suffered greatly in consequence; for fasting among the Moslems in Ramadan is a very serious matter, and especially so among the primitive villagers of Judea. Not a scrap of food, not a drop of water, not a whiff of tobacco will then pass the lips of the strict Moslem between sunrise and sundown. I have seen the wrath of the spectators roused when an old man of eighty washed his mouth with water on a day of scorching east wind.—(Conder's 'Palestine.')

By the time the monks have concluded vespers and put on their scapularies again, it is five o'clock and supper time. The Bursar has duly caused the remnants of dinner to be served up for this second meal—fish and spinach and bread, we have to-day—a poor enough refection for the last of two scanty meals a day—and it has actually been hinted that the brethren have occasionally been know to grumble at their meat and drink! Nevertheless, as none of the monks of Netley were ever canonised for their special austerities, it is just within the range of possibility that, while we wander about the Abbey church, the Abbot and the Prior, with the Bursar and a few particular favourites, may be comfortably enjoying a peg-tankard of 'double beere,' to be followed by a draft of wine from the cellars of which Mr. Bursar keeps the key. These peg-tankards hold two quarts. On the inside is a row of eight pins, one above another, from top to bottom. When the cup is full, there is just half-a-pint of ale between each two pegs. Every person to whom it is handed must drink down to his peg, or in default must drink again as deep as the next peg. The rest of the monks are supposed to be engaged in reading or study.—(Adams' 'Guide to Netley Abbey.')

NOTES AND NEWS.

THE week's Obituary includes the names of M. Blondin; Professor Wallace, of Merton, Oxford; Professor Weyerstrass, mathematician; Mr. J. Pyke Thompson, philanthropist; Dr. W. S. Dagleish, *littérateur*; Canon de Mowbray; Mr. W. Talmage, journalist; M. Leroyer, politician.

A NEW monthly journal is announced by A. and H. Bradlaugh Bonner, which is to be carried on mainly on the lines of the late *National Reformer*, and will be itself called the *Reformer*. It aims at being a high-class magazine, and, while dealing with the various questions relating to free thought, religion, politics, science, etc., it will deal with miscellaneous matters interesting to the family, including the young ones. The price will be threepence.

THE following advertisement, which is said to have been affixed to a Church House door in Ipswich, opens up a vista of possible imitations:—

Wanted, immediately; a few persons of fair character (age or sex immaterial), at a salary of £500 per annum, simply to mind their own business, and leave other people's alone. Applications, with testimonials, to be addressed to the hon. secretary of the Neglected Home Department.

WE are glad to think that while English minds are being perturbed and angered over the eternal Eastern question, our friends across the Atlantic are quietly rallying their forces to secure the ultimate ratification of the Arbitration Bill. It is said that Senator Sherman is confident of a favourable issue when the new administration comes into power next month. We hope he is right; but no effort should be slackened to make this result absolutely certain.

RACE and creed remain very serious barriers, and especially in matrimonial relationship, and the English girl who allowed herself to be shut up in a Persian harem, and whose case has been reported by the 'cycling commissioners' of *Travel*, Messrs. Fraser, Lunn and Lowe, has only her own folly to blame. But we are glad to hear that she is returning with her child, who, however, is to be brought up as a Mohammedan.

IN speaking of the Prince of Wales's Fund for the Hospitals lately, we felt obliged to interpose a somewhat inharmonious note. We drew attention to the unscrupulous sectarianism which shows itself very often in connection with the nursing staff of these publicly supported institutions. A case in point has just occurred at the Royal Victoria Hospital, Bournemouth. A type-written circular has been issued, stating that every probationary nurse shall be 'a lady by birth and education, and a member of the Church of England.' This having been brought to the annual meeting of governors last week, the chairman of committee said the wording of the circular was very unfortunate, as it stated what it really did not mean. Very unfortunate, indeed, especially seeing what has been done at other hospitals to exclude all but the privileged caste. However, it is satisfactory to hear that the objectionable clause is to be expunged in future.

THE Edinburgh *Evening News* has evoked an animated correspondence in connection with the new views of the Bible. Reviewing a book by a layman, Dr. Keith, which offers a 'Plea for a Simpler Faith,' this journal pressed home upon the clergy a serious question, the point of which is found in the fact that a good many of them are quite willing to accept the conclusions of the 'Higher Criticism,' and yet hold to the scheme of orthodoxy as if nothing had happened to shake it. Our contemporary says:—

Relegate to the realm of myth the account of the Fall, and you at once knock the bottom out of the Pauline scheme of Redemption. If mankind did not fall in the first Adam, the appearance of the second Adam, through whom mankind was to be raised, becomes an irrelevance. Then, if the history of Israel, with all the Wilderness miracles, is traced to an idealising biographer of late date, the intellectual and spiritual values of the Epistle to the Hebrews are reduced to a minimum. If the Bible is no longer trustworthy when dealing with the natural, what confidence can be placed upon it when it deals with the supernatural?

The letters which have been published divide into two classes: one holding, apparently, that, after all, the 'Higher Criticism' does not matter; the other that it would matter a great deal too much to be accepted. The discussion ought to open people's eyes and do good. The more it is shown that the current teaching about the Redemption rests on a Fall that never happened, the nearer people will get to a wiser teaching which also knows of a fall and an atonement—but the fall is that of the individual, and the atonement that of the love that, while it punishes, redeems.

LITERATURE.

DR. VAN MANEN ON THE CORINTHIAN EPISTLES.*

We learned long ago, having confirmed by various observations that which was at first a hearsay, that all things are possible to him that believeth. Dr. Van Manen's book compels us to acknowledge the truth of the obverse proposition — all things are possible to him who doubts. St. Paul has been, in the opinion of some of us who were never reckoned madly credulous, a definitely known historical character. We knew his early history, his education, his youthful religious zeal; we knew his conversion, his sudden spring to the leadership of a reform movement in Christianity itself; we knew something of the course of his missionary journeys, and a good deal more of the course of his mental history; we knew something of his difficulties and sufferings among the heathen, and a good deal more of his perils among false-hearted or half-hearted brethren; we knew something of his tenderness and affection, we knew quite as certainly his tempestuous wrath that could pour forth torrents of indignation upon the heads of beloved but fickle and unfaithful disciples; we knew, also, the touches of remorse, the re-action of loving anxiety that beset him as soon as the storm had subsided. We knew his hesitant, stammering, clumsy mode of address, and his uncouth appearance; we knew, also, the marvellous strength and passion with which he could charge a sentence of rebuke or condemnation, and the gentleness and delicacy with which he could convey his thanks or request a favour. We knew all these, and more, because we had not only the partially trustworthy but very valuable narrative of the Acts, but some half-a-dozen letters that we felt sure were his, and four which we agreed, with almost all the critics, to accept as unquestionable. The reader of Dr. Van Manen's volumes, however, will find that it is not only possible to doubt the genuineness of the four great letters, but to follow up that doubt with a persistency that will take from St. Paul one by one all the epistles that we have ascribed to him; will destroy the mirror in which we have watched him passing from glory to glory, and by means of which we might almost fancy ourselves transformed into the same image; and will leave St. Paul the merest shadow of himself, his substantial being having faded away. In this book the name 'Paulus,' when used for the author of the Corinthian letters, is placed within quotation marks, as many of us might write 'John' in speaking of the Fourth Gospel, or as most people write 'General' in speaking of Mr. Booth. That is the conclusion to which this book leads; that the author of the inimitable epistles to the Corinthians is not the St. Paul of the earliest days of Christianity, but a later writer who assumes the character of Paul, as 'John' assumed that of a beloved disciple.

If the above description of the book stood entirely alone, it might be understood to convey the thought that a mere statement of the theory was a sufficient refutation. That would be exceedingly unfair. As it is always very likely that some unlikely things will happen, so it is to be expected that occasionally literary discoveries of an unexpected and of a disconcerting nature will be made. In proportion, however, as they are revolutionary is our insistence on satisfactory reasons. Dr. Van Manen has had several predecessors in denying the genuineness of St. Paul's epistles: Bruno Bauer is the best known, but others named are A. Pearson, Steck, and J. A. Bruins. A summary of what has been done in this way forms a natural introduction to the present volume, but need not here be quoted. This summary having been disposed of, Dr. Van Manen goes through the epistles to the Corinthians passage by passage and sentence by sentence. And it will surprise no one that he does suggest difficulties that are certainly numerous, and sometimes formidable. Even a casual reader of the English Revised Version will be astonished at unexpected turns of thought, at curious incoherencies, at sentences that suggest that St. Paul had forgotten his own context, or that somebody has made a most singular interpolation. Perhaps the best known case is 2 Cor. vi. 14—vii. 1, a paragraph perfectly intelligible in itself, but apparently breaking rudely into the midst of a serious remonstrance upon a totally different subject. Apart, however, from such a special and exceptional case, the second Corinthian epistle is so peculiar in construction that, *e.g.*, Professor Pfleiderer decides that it must be made up of two distinct and very different letters (both written by Paul, it is hardly necessary to add). Dr. Van Manen, however, finds the difficulties so great and so numerous, not only in the second, but the first epistle, that he decides against the Pauline authorship altogether.

It is probable that in the brief space which can here be given to the subject, it will not be practicable to represent the learned writer's case adequately. Indeed, the force of the arguments must partly depend upon that aggregation which can only be appreciated after the book has been read through. But it will not be difficult to represent the kind of argument which the reader is to expect. We open the first epistle. 'Paul . . . . and Sosthenes our brother.' Who is Sosthenes? How is it we know nothing about him? He can hardly be the Sosthenes who was beaten, in Acts xviii? In any case, having been named, why has he no further part in the letter, which either uses the singular, or when it uses the plural does not seem in any case to mean 'Sosthenes and I' (see the plurals in chapter iv. where, according to verse 6, they mean *Apollos* and I). 'Unto . . . Corinth . . . with all that call upon the name of our Lord Jesus Christ in every place.' Is this a *general* letter, then, to Christians everywhere? But, then, Paul does not hear of divisions among all Christians everywhere, does not give all Christians the special rebuke in chapter v., or the discussion on marriage in chapter vii.? These things refer to a particular church, why then 'all that in every place,' etc.?

Who was Chloe? And who are meant by τῶν Χλόης? How is it Paul accepts so readily the statements of these people? Why does he write instead of going thither to make inquiry?

How is it, when Paul has enumerated the parties of Paul, of Apollos, of Cephas, and of Christ, he does not deal with them more definitely? Having rebuked the division he passes to other subjects; does he really take these parties very seriously himself?

The fact is pressed more than once that, in alluding to this passage, Clement only names three parties, omitting the party of Christ (Clem. Cor. xlvii.); it is suggested that he read a shorter recension.

Dr. Van Manen finds that all indications point to the making of a *book* in the form of a letter, and he would explain many discrepancies by the incompatibility, or great difficulty, of combining the form chosen with the main design of the book. Many of the suggested discrepancies, however, seem to the present writer of very little importance indeed. We cannot admit that the praise given to the Corinthians in chapter i. is inconsistent with the blame that follows. One would naturally refrain from pressing the words of praise unduly in any such letter; nor would every word be intended to apply to all. In truth, as compared with several epistles, the praise is very moderately expressed. Again, a difficulty is made of I. 16 as spoiling the connection of 14, 15, and 17. We should say on the contrary that, in a deliberately written or compiled book, the clumsiness would be unpardonable in a letter perfectly natural. In other passages where one really finds a difficulty, say, 1 Cor. xi. 17—19, and where the average commentary is rather worse than useless, there still seems to be no temptation to deny that one is reading a letter, and very little excuse for supposing an interpolation. It seems far more reasonable to admit that, in a letter which is on the whole bright and clear, there are passages in which the meaning has been lost, either through a corruption of the text which cannot be traced, or a reference that cannot be explained. While, however, we do not think the case is made out for viewing the Corinthian epistles as 'Pseudepigraphic,' the contents are discussed in such a manner as to bring to light noteworthy points which are easily overlooked, and in this way very legitimately to modify our interpretation of the epistles. The discussion of the parties in the Corinthian church, for instance, the proofs that are offered that, in the first epistle, Paul's main antagonists were certainly not the Judaistic party, that these, at worst, are only referred to as 'the weak,' for whose sake others are to modify their conduct, and for whom Paul himself became as weak, may be read with considerable profit. But the arguments by which it is sought to prove in so many places (as in pages 261—264, a discussion of Paul's relations with the Corinthians in the light of the second epistle), that Paul did not write what he could or would or should have written in the supposed circumstances, do not seem convincing. (We notice one misprint on page 265, '13, 13—18,' means apparently 12, 13—18).

'Do they (the Corinthians) not know who he is,' asks our author; 'that he comes forward with great boldness of speech; that he does not faint; that he does not preach himself but Jesus Christ; that, in the fear of the Lord, he seeks to convince men; that the love of Christ constrains him; that he has insulted no man, wronged no man, taken selfish advantage of no man; that he did not strive, κατὰ σάρκα, nor boast beyond measure,' etc. 'Or, can they be supposed to have already forgotten all these things?' 'The writer hopes confidently that he has been made manifest in the conscience of his readers (2 Corinthians v. 11); and that they, in opposition to others, will glory in him (v. 12). And he knows that they give him no place in their hearts, and, therefore, implores for reciprocal affection (vi. 12, 13; vii. 2).' This seems to us to be rather unsympathetic reading than legitimate

* Paulus III. De Brieven aan de Korinthiers, door Dr. W. C. Van Manen. Leiden. 1896.

criticism. A letter, which is the transcript of one's passing moods as well as one's judgments, must be judged otherwise than an orderly essay.

Of the external evidences it will be admitted that they do not in themselves constitute a case for doubting the genuineness of the letters. After reading such a book as this, one becomes more than ever aware how limited is our knowledge of New Testament times, and how much we are in need of further information concerning the very points that are most clear and certain. But, after a temporary cloud of doubt, one takes up the main Pauline epistles, and feels certain that here we have the work of no later imitator or compiler of pious mosaics, but the genuine letters of one of the most valiant reformers, one of the profoundest thinkers, and one of the most enthusiastic believers who ever lived and taught among men. J. R.

THE PRISON PROBLEM.

The admirable text-book of *Criminal Sociology*,* by Professor Enrico Ferri, should properly have preceded Lombroso's work on 'The Female Offender,' and so have led off this most useful library, for it exposes the latest ground of principle upon which scientists and humanitarians have agreed to base themselves in their dealings with the last dregs of the social residuum. For the first time we feel that this ground, though probably not final, is firm and well-chosen. The classical school of criminal law, which regards law as 'an infraction rather than an action,' 'had and still has,' says Professor Ferri, 'a practical purpose, namely, to diminish all punishments, and to abolish a certain number by a magnanimous re-action of humanity against the arbitrary harshness of mediæval times. It had, also, and still has, a method of its own, namely, to study crime from its first principles as an abstract entity dependent upon law.' The correctional school, an empirical protest against punishments which do not reform, has accomplished its work. For twenty years, that is, since the publication of Lombroso's 'The Criminal,' a new line of study has been more and more frequented, for which the clever and positive young Italian scientists, who are among its more notable pioneers, claim the title, the Positive, or experimental, school of criminology. It began in criminal anthropology, and the early over-emphasis upon mere brain and other body measurements will be remembered. Mental characteristics have been traced more thoroughly of late; and now Professor Ferri, who, besides being a lawyer and an expert in criminal law, is a deputy in the Italian Parliament, presents us with a rounded study of the whole subject, in which the earlier are to the later elements 'what the biological sciences in description and classification are to clinical practice.' His first section deals with the 'data of criminal anthropology.' These are, firstly, the physical characteristics of the criminal—his anatomy, physiognomy, sensibility to pain and other feelings; and, secondly, the psychological characteristics, which are generally more important,—merely descriptive, such as argot and writing, and then the more fundamental abnormalities, especially those of moral insensibility and want of foresight. While strongly marked only among a certain number of criminals, the congenital, incorrigible, and habitual class, these characteristics are found in smaller degree among occasional offenders. This distinction between the habitual and the occasional criminal is fundamental, and, carried a stage further, it results in a five-fold category, the degrees of which are described by Professor Ferri as 'criminal madmen, born criminals, criminals by contracted habit, occasional criminals, and criminals of passion.' The difference between a legal classification of crime and a scientific classification of criminals becomes at once evident, and the superiority of the latter, when we come to consider the questions of correction and reformation, not less so. The *corpus* of criminal law and judicial procedure may remain substantially the same for generations to come; but it is clear that it must be gradually modified to meet our growing sense of the importance of considering individuality, even in its morbid shapes, and of attacking causes and not merely effects of moral disease. In every crime the factors to be studied are two (or, as Professor Ferri counts, three), the individual in his physical and mental constitution, and the environment, physical and social. So studying it, the conclusion seems irresistible that 'the most certain and profitable mode of defence which society can employ against criminality is of a two-fold character, and both modes ought to be employed and brought into action simultaneously—in the first place, the amelioration of the social conditions as a natural preventive of crime, in the nature of a substitute for punishment; and, secondly, measures of perpetual or temporary elimination of criminals, according as the influence of biological conditions in the evolution of crime is all but absolute, or more or less great, and more or less curable.' We cannot follow Professor Ferri in his suggestions for 'practical reforms'; but two further arguments which colour the whole book must be mentioned. The first is the constant insistance on the close causal connection between environment and crime, and, hence, the urgency of social reform; the other is the failure of merely repressive punishment either as a deterrent or a reforming influence.

Mr. Morrison, the well-known assistant chaplain of Wandsworth Prison, to whom the cause of prison reform owes so much, follows out this line of thought as it applies to youthful delinquents. This is the heart of the problem of instinctive crime; and Mr. Morrison is not exaggerating when he contends that the increasing proportion of habitual criminals in the criminal population, and the break down of the penal law and administration in face of that increase, make it urgent to reconsider 'the principles on which existing penal methods are based.' He surveys juvenile crime in its distribution in different countries, and in relation to the sex, age, physical and mental condition, and parental and economic circumstances of the offender; and then passes on to a review of existing and possible methods of treatment. Like Professor Ferri, he condemns merely punitive methods, and favours the careful development of correctional institutions, with a very strong warning, however, against the deadly effect of institutional life on a large scale upon the juvenile mind and body.

These two books should be read by all students of our social life. It is very probable that, if any of the great spiritual leaders of humanity in the past could see our modern civilisation, there is no particular of it which would so utterly revolt them as the lot of the wretches who are being punished by society for being what it has made them. Yet there is probably no class of our fellow men of whom we think less, who are more completely absent from the minds of 'respectable' people, than the criminal class. They are outside all the 'isms' and have only just got an 'ology' of their own; let us hope that it is the opening of a happier chapter in their history. If to be 'law-abiding' means to throw upon a heartless entity called the law a responsibility which attaches only to human souls, and to all such, to pay a policeman, a magistrate, and a gaoler to become the keepers of our less fortunate brethren, then, truly law has become an organised cowardice, an organised evasion of personal duty. Science in the form of the 'Criminology Series' comes forward to warn us of the danger of allowing law to fall behind, so far behind, our better ideals. It is an urgent part of the general warning against frozen forms and conventional standards of right which the heretics have cried all down the *via dolorosa* of human history. G. H. P.

* 'Criminal Sociology.' By Professor E. Ferri. Edited by W. Douglas Morrison. 'Juvenile Offenders.' By W. Douglas Morrison. Vols. II and III of the 'Criminology Series.' 6s. per vol. London: Fisher Unwin.

SHORT NOTICE.

The Hon. Bertrand Russell has published his six lectures delivered at the London School of Economics and Natural Science last spring, under the title of *German Social Democracy*. He traces the philosophic roots of Marx's system in Hegel and Feuerbach, and illustrates the earlier ventures of French and English Socialists. A lecture is then given to the subject of Lassalle, the populariser of Marxianism, and the author subsequently describes the course of Socialist developments since Lassalle's death in 1864. The reader will recall Bismarck's anti-Socialist legislation; the subject is carefully discussed by Mr. Russell, and the reasons for relinquishing this method of dealing with the problem are clearly set forth. Mr. Russell urges the steady democratising of German polity, and points out the dangers of holding back by mere repression the popular forces which seem destined sooner or later to prove dominant, and which must, unless previously disciplined by practical contact with public affairs, expend themselves in disastrous experiments. A valuable critique on the theories of German socialists with regard to the woman question is appended to the work, the writer being Mrs. Russell, to whom also the author expresses his indebtedness in the preparation of his lectures. The volume, which is interesting in several ways, represents a good deal of honest and thoughtful work, and is a valuable contribution in a field where both parties, Socialists and Individualists, have still much to learn of each other. Mr. W. S. Hewins is the general editor of the series of 'Studies,' which are published by Messrs. Longmans. (Price 2s. 6d.)

PUBLICATIONS RECEIVED.

[To Publishers.—*All Books, etc., sent to* The Inquirer *will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.*]

A Plea for the Unborn. By Henry Smith. 2s. 6d. (Watts & Co.).

Thirty-one Parables Explained. By Louisa Horsley. (Elliot Stock).

The Story of the Nations: British India. By R. W. Frazer. 5s. (Fisher Unwin).

The Earl and the Knight: Passages from a Ministerial Diary and Political Correspondence. 1s. (King & Son).

A Village Politician: The Life-story of John Buckley. By J. C. Buckmaster. 6s. (Fisher Unwin).

Passports. By T. J. Armstrong. 1s. (Fisher Unwin).

The Past History of Ireland. By S. E. B. Bouverie-Pusey. 1s. (Fisher Unwin).

Selections from the Poems of Robert Browning, with N. H. R. U. Notes. 2s. (Home Reading Union).

Christian Instincts and Modern Doubt. By A. H. Craufurd, M.A. 6s. (Clarke & Co.).

A Concise History of Religion. By F. J. Gould. 5s. (Watts & Co.).

Drink and Crime, what the Judges Say. 1d. (United Kingdom Alliance).

Familiar Wild Flowers. By F. E. Hulme, F.L.S. Part 1, 6d. (Cassell & Co.).

Woman at Home, Happy Home, English Illustrated, Good Words, Sunday Magazine, Young Days.

THE TRIENNIAL CONFERENCE.—We understand that the Rev. Stopford A. Brooke has been asked, and has consented, to preach the sermon at the public service in connection with the Sheffield meeting. It is interesting to learn that, although Bishop Ferencz has been unable to visit this country, several of his countrymen hope to be present at the Conference. The programme of subjects to be discussed appears to be an attractive one, and we hope to give details next week. We hear it is definitely settled not to hold a discussion on the subject of Advisory Committees.

WE have received numbers 5 and 6 of *The Liberal Faith,* a monthly magazine bearing the motto—'Reverence, Freedom, Progress,' and serving as the record of the Sydney Unitarian Church. The editor is the Rev. George Walters. Here is an interesting little note from it:—

'Sincerity' has sent a long article upon 'A Lady's First Visit to the Unitarian Church,' which is interesting and amusing, but too lengthy to insert in its present form. It commences—'Having been worried, coaxed, and had every possible verb brought into use to induce me to go to the Unitarian Church, I at last consented.' The minister of the church would like to shake hands with so rare and so enthusiastic a friend as the one who 'worried and coaxed' 'Sincerity' to comé to an evening service! 'Sincerity' was 'much astonished to see so well-looking a place,' and, after looking round at the congregation, seemed to specially remark two things—a devout bearing of those present, and an 'air of criticism pervading every countenance.' Surely our friend did not expect to see a bad-looking place! The characteristic of our congregation was, however, correctly observed. The audience that almost invariably fills the church on Sunday evenings is one of which any preacher might well be proud, because it is intelligent and critical.

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in tins, 7½d. and 1s. 1½d., labelled, 'JAMES EPPS & Co., Ltd., Homœopathic Chemists, London.' Dr. Moore, in his work on 'Nose and Throat Diseases,' says: 'The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent,' while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: 'After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease.'

THE PLACE OF THE DOCTRINE OF A FUTURE LIFE IN RATIONAL THEOLOGY.*—I.

BY THE REV. E. P. HALL, B.A.

ONE of Mr. Rudyard Kipling's Plain Tales from the Hills is very suggestive. It tells the story of the redemption of an able Government official from a habit to which he had become an abject slave, through his determination to make himself worthy the respect of a woman to whom he attributed every gracious virtue. As a matter of fact, the woman was cold, hard, and stupid withal, unworthy of honour or reverence from anyone, and, moreover, she was ignorant of the man's habit, and never knew with what a pure adoration he regarded her. His friends were amused and amazed at his blindness to the facts. However, Moriarty, the man, permanently redeemed his character. 'He thought her,' says the author, 'something she never was, and, in that belief, saved himself. Which was just as good as though she had been everything that he had imagined.'

I fear there are some who consider themselves adherents of a rational theology who regard those who hold the doctrine of a future life as being all important and as a necessary logical appendage to Theistic, let alone Christian, theology, very much as Mr. Moriarty's friends in the story regarded his absolute faith in the worthless Mrs. Reiver. Such a faith is comforting and helpful and, in a way, saving—for weaklings; for the strong, however, the Future Life is but a great Perhaps, if even that; and, certainly, absolute faith in it is not at all necessary for the attainment of the highest spiritual life. Nay, rather a drawback to it, as introducing into the service of ideal or divine goodness a feeling of selfish aim, a desire for reward.

Silence *does,* undoubtedly, sometimes mean assent; but in regard to a doctrine, it generally means indifference, or, a fading or entirely faded belief.

I do not wish to presume to speak *ex cathedrâ,* but I should gather that, for several years past, the doctrine of a Future Life has been less and less insisted upon from the Liberal pulpits of England. Many ministers and laymen have a good deal of sympathy with the so-called ethical movement and the societies emanating from it. This movement puts on one side the idea of immortality, as tending to impede ethical progress. One of its societies has its home in Essex Hall, and is, from time to time, addressed by our liberal ministers and college professors, none of whom, to my knowledge having ever insisted, to their ethical audiences, upon the all-importance of a belief in a future life in a complete, all-rounded, ethical system. Intercourse with cultured and thoughtful people, not only of our own special congregations, but others, professedly adherent of various churches up and down the country, has impressed me with the fact that a very large number regard it as a matter of little import, and, perhaps, a still larger number can only

'Faintly trust the larger hope,'

with emphasis on 'faintly.' I read, for example, in THE INQUIRER for January 2, in a discourse of 'Pastor Jacob,' the following words:—'The eternal goodness is friendly to you. . . You are being led by the right way. Trust in God a little more heartily. . . God is never baffled, never weary. . . And when the inevitable end draws near, let us only ask God to forgive us for having mistrusted Him, and so far misused his world; and then confidently place ourselves in His keeping, saying, in the words of the epitaph on a great man of our own day:—

'"If He will that I awake again—it is well;
If He will that I sleep eternally—it is well also."'

I further draw attention to an article in the *Sunday School Helper* for 1896, a periodical to provide pabulum for the teachers in our Sunday-school. The article, entitled 'A True Life,' by Miss Marian Pritchard, is In Memoriam of a worthy London Sunday-school teacher. In it I read: 'To everyone, such a life should be an inspiration to "go and do likewise"; and to everyone, such a death should, I think—strange and contradictory as it may seem at first sight—bring a whisper of Hope. He may not speak of the future life as an *absolute fact,* for actual *proof* is impossible—but, surely, there can be no evidence more worthy to be brought forth in favour of its *probability,*' etc., etc.*

To glance briefly on the other hand, we may note the persistence of 'spiritualism,' which is recruited mainly, certainly not entirely, from those classes whose *originally unreasoned* faith a smattering of filtered-down modern science and thought has shaken to the foundations, yet whose yearning cry is for some certainty of an immortality that shall not appal, and, furthermore, the interest and discipleship evoked among the more cultured by theosophy. Also, in this connection, should be mentioned the continual leakage from our liberal churches of representatives of our old family adherents, partly, I grant, due to social pressure, partly to that religious indifference which equally infects other churches, but partly, also, from our generally unsatisfactory treatment of the awful reality and tragedy of sin, its retribution, and the soul's redemption, together with our uncertain sound or absolute want of sound as to the doctrine of a Future Life.

I will not here dwell on the reasons for this growing unfaith or indifference as to individual immortality, or the real comfort that undoubtedly accrues to some who, like Harriet Martineau, have been able to entirely cast away belief in a Future Life. Without doubt, certain concomitant ideas have tended to make many of them less anxious for immortality—

'The dread of something after death.'

Indifference and scepticism as to the immortal life of the individual we may, in part, put down as due, largely, to exaggerated Augustinianism and Calvinism, of which they are the unhappy sequelæ. Then, too, as the Renascence led to the Neo-paganism of the fifteenth and sixteenth centuries, so the interest evoked by the discoveries and triumphs of physical, industrial, and social science of our own age will largely account for our emphasized faith in 'the life that now is' as compared with the 'life that is to come.'

However this may be, the question for us as ministers of religion and, according to the light and grace vouchsafed to us, guides of men in the ways of ethical and spiritual truth is, what should be our attitude in regard to a doctrine of the Future Life?

* The substance of a Paper read before the Protestant Dissenting ministers of Warwickshire and neighbouring counties at Birmingham, January, 1897.

* The italics are mine.

For my own part, granting the postulate a righteous God and the Soul, simple and free, I cannot conceive of a theology being true which admits any doubt as to the soul's inherent immortality. Those whose philosophy regards men, together with all other phenomena, as manifestations of God, as it were, on the make, or as waves for a moment rising above the ocean of life and then falling back and merging their individuality in the divine and abiding All, cannot, of course, find logical place for a doctrine of the immortality of the ego in their system. Surely, however, those must do so who agree with Mr. Armstrong when he says:—'Theism claims that the human soul is a free cause, a separate island of individual will in the midst of the great ocean of the Divine Will. Leave us man confronting God, not absorbed in Him, and the conditions are preserved for the ethical life of the individual, and also for that communion of the soul with God as another than itself, the very possibility of which is destroyed if a separate personality is wiped out.'

Whatever school of philosophy we may belong to, we all speak much of the Soul and its prerogatives. I am, however, inclined to believe that in our conception of man, many of us are more guided by Aristotle's definition of him as a 'rational animal' than by Plato's 'a soul invested with a body.' The distinction and consequences are great. Although in the main an Aristotelian, I hold to Plato's definition of man. I agree with the Viscomte de Bonald, a Catholic philosopher of the early part of this century, when he says:—'I venture to assert that this definition, "man is an intelligence served by organs," presents the first of creatures under the noblest, simplest, and most extensive point of view; that it brings all that man is by nature and by reason within the compass and axiom of science. It expresses the two substances of which man is composed in their union and distinction. It exhibits both the principle and moral reason of their union, and expresses the superiority of the intelligent soul over the body, as the soul is ordained to command and the body to serve.' And then he proceeds to comment on the Aristotelian definition of man:—'The definition that calls man a "rational animal" is not sufficient to distinguish that noble creature. . . . This definition reverses the order of the faculties, putting the part of man that receives movement before that which gives movement. It reverses the eternal order of Being in putting matter before spirit. But the definition that puts the intelligent part first, and which designates man by what is noblest in him, makes the intelligence the master, and the corporal organs the servant; and reminds the man that he must cultivate his intelligence to maintain the natural superiority of the soul over the body, and that he must exercise the bodily organs to make them serviceable to his intelligence; in short, that he ought not to suffer them to behave like a riotous mob, and to usurp the place of intelligence.'

I venture to claim that, in order to know man, we must not only know what is noblest in him, but also the *final end* for which he is endowed with that noblest. The noblest thing in man is the soul. That it is which is the 'form and vital principle of his body, the mover of its actions, and the term of its sensations. The soul contains and carries the body, not the body the soul; so that when the soul departs, the body falls lifeless to the ground and dissolves into its kindred dust.' But, if with such dissolution, men universally believed the soul to be annihilated or lose its individuality into the great All, the practical outcome, I firmly believe, would be the gradual decay of morality and a growing defiance to that inward monitor we term the 'Voice of God,' and, I claim, with reason, 'it would tend to the decay of morals.'

(*To be concluded.*)

PROFESSOR BRUCE'S GIFFORD LECTURES.—VI.

PRIMITIVE MAN.

In his sixth lecture, given at Glasgow, Professor Bruce considered those ideas of man which made him beneath the notice of God. Contempt for man was manifested in three forms; first, by the Deists, who thought of man as the chief end in such a way that it bred contempt of man; secondly, where its object was average or ordinary humanity, as when Carlyle described the English as 'twenty-seven millions, mostly fools.' Carlyle sincerely, passionately reverenced humanity, but his reverence took the form of hero worship, having on its negative side disdainful indifference to all who were not heroes. The only hope of sure-abiding faith in Providence was the abandonment of this figment of a far-off transcendent deity much concerned about his majesty and just deigning to recognise the few tall figures among the myriads of men, and the substitution for it of a God who by His providence and His grace is immanent in humanity, bearing its burdens, sympathising with its sorrows, grieving over its errors, and even working on towards a better time. Thirdly, there was contempt for man seen in his primitive, savage and criminal condition. Undeniably these classes, especially the second and the third, presented to the believer in Providence a very dark problem. Leaving these two on one side in the meantime, he would say a kindly word for primitive man, whose unrecorded life filled up a long blank space of thousands and tens of thousands of years before civilisation and history began, whose religion was animism, whose tools were made of flint and stone, and who was slowly learning to say 'I.' Theologians had hardly begun to recognise his existence yet, and were even greatly in doubt whether they could afford to do so; and debated whether he ever lived on this earth. Science, geology, anthropology affirmed that he had; theology, interested in traditional dogmas, denied it. Must upholders of the worth of man be ashamed of this ancient type of humanity? If they were, and believed that God had no interest in him, it would mean that, for long ages after it came into existence, the human race had no value or moral significance for God, no share in his providential guidance, no place in his gracious plans. This would mean a very inadequate conception of divine benignity. In pre-historic times were laid the foundations of art, language, morality and religion. The primitive philosophy of nature was spiritualistic, not materialistic, as might have been expected; so it was here that the beginning and the end of human thought met, for the tendency of modern philosophy, as evidenced by Mr. Herbert Spencer's latest work, was more and more to find in spirit the ultimate explanation of the universe. No one imbued with the scientific spirit could despise the primitive man. Could we believe that God despised him; that He was too holy to contemplate with any complacency the rudimental, rational and moral state of primitive humanity? It was not a necessary inference from Divine holiness that the pristine state was a perfect one. Was it not true, not only to the teaching of Christ, but to our own best ethical insight, to lay emphasis on the condescension, the grace, the benignity of God, and in that light to hold it possible for them to take a kindly interest in the rude primitive man of anthropological science? He thought of the affectionate, tender interest taken by fathers and mothers in the faint early dawn of reason and conscience in their offspring; and was this very human enjoyment beyond the reach of the great Being whom we call the Father in Heaven? Not so, thought the Hebrew prophet, who likened God to a nurse in the suggestive words, 'I taught Ephraim to go.' Might we not conceive of God as the nurse, not of Israel only, but of primitive man, teaching him to go; to walk erect on two feet instead of four; to use his hands in the making of tools; to use his tongue in the creation of language; to use his reason in explanation of what he saw happening around him; to use his moral sense in discerning between good and evil? If ever there was need for Providence, it was then. Cynical under-estimates of man's worth must be rejected.

Women are doing well for religion in our day; they have long done well, but never so well. The 'National Alliance of Unitarian and other Liberal Christian Women' of the United States did work last year represented by a total of £9000.

A correspondent to the *Daily Graphic* wrote recently:—

At a village on the east side of Jordan, halfway between Salt and Kerak, a large piece of mosaic pavement has been discovered, that is, a floor made of different coloured tiles, each about two-thirds of an inch square. It is about 30 feet long and 15 broad, and is supposed to have been the floor of a chapel of the fifth century. It is a map of the country from Egypt to the Lebanon. Everything is dreadfully out of proportion. Jerusalem is enormous, and has streets marked. The Dead Sea swarms with fish, although none can live in it on account of the bitumen with which the water is mixed, and some of the fish are longer than the width of the Jordan. Strange to say, Hebron is not marked at all. I cannot tell what can be the reason for this, as Hebron is, of course, one of the oldest cities in the world.

Mr. Albert H. Wilkerson writing in the *New Age* on the 'Congregationalism of the Future,' says:—

With regard to Unitarianism, there is already a very large amount of conscious or unconscious Unitarian sentiment in the body of which we are speaking. It shows itself in a variety of ways and under many names, but that it exists no impartial observer can, I think, deny. That this is mostly unconscious Unitarian sentiment I can quite believe, if only from the very prevalent ignorance which exists—even in high and learned places—as to what the Unitarian belief is. And, that this sentiment is more evident to outsiders than to those immediately concerned, I can also believe, for so it has always been. Actual, absolute Unitarianism there may not be, but undeniably there are many indications that the tendency is towards a Unitarian sentiment which, whilst recognising fully and joyfully the Divinity of the Christ, yet cannot recognise his Deity. The full and free independency of the old will not be lost in the fuller and freer Congregationalism of the newer age.

AN EARLY CENSUS OF UNITARIAN CONGREGATIONS AND WORSHIPPERS.

I.

ABOUT the year 1830 various statements which had been made, and various controversies which had arisen, both amongst Unitarians themselves and with the Orthodox, led to an earnest desire in the minds of many persons to ascertain, by authentic documents, the number of Unitarian congregations and 'professors' in Great Britain. The applications continually made to the committee of the British and Foreign Unitarian Association, and the interests entrusted to their charge, also rendered it desirable that more complete statistical information should be obtained of the body which they represented. With no purpose whatever but the most straightforward desire to ascertain the truth, and to obtain information the possession of which might be useful in the prosecution of the plans for which that institution was formed, a circular was issued to the congregations connected with it, consisting of a string of questions to which answers were requested. It turned out, very unexpectedly, that some of these questions were offensive; it also proved that the list of congregations to which they were sent was very incomplete, and, consequently, the returns did not answer the purpose intended. Unwilling that they should be utterly useless, the committee of the British and Foreign Unitarian Association handed them over to the editor of the *Unitarian Chronicle*, in order that he might make them complete, should it be consistent with the wishes of the Unitarian body at large that he should do so. To ascertain this, he gave publicity to the portion in hand, and requested readers and friends to fill up the *lacunæ* which they exhibited. A few responded to his request, and in the volumes of the *Unitarian Chronicle* for 1832 and 1833, from which the foregoing particulars are extracted, the results of this census are recorded. Bearing in mind the recent discussion on 'Gains and Losses,' it is only likely that any particulars, having some authority, will be of interest to our readers of to-day, who may not have access to these old volumes; and so the following list is worked out for their perusal. Care is taken in the original print to emphasise the statement that the figures show the *average* number of hearers. In the next article will appear a few of some now extinct congregations and their numbers, taken from the same source.

BERKSHIRE.—Newbury, William Wilson, 150.

CHESHIRE. — Dukinfield, John Gaskell, winter 150—200, summer 200—300; Stockport, Sam. Parker, 100; Hyde, Jas. Brooks, 200; Knutsford, Henry Green, 30—40.

DERBYSHIRE.—Chesterfield, Robert Wallace, 250; Derby, vacant 250.

DEVONSHIRE.—Collumpton, M. L. Yeates, 80—100; Colyton, J. B. Smith, 40; Devonport, S. Gibbs, morning 200, evening 360; Plymouth, vacant, 150; Sidmouth, William James, 100; Tavistock, William Evans, 150; Crediton, John Johns, morning 50, afternoon 60—70, evening 90—100.

DORSETSHIRE. — Bridport, Robert Cree, morning 300—400, evening 400—500; Poole, J. Mitchelson, 70; Wareham, J. C. Wallace, 70.

DURHAM.—Stockton, vacant, 110.

ESSEX.—Saffron Walden, vacant, 50.

GLOUCESTERSHIRE.—Bristol, L. Carpenter and R. B. Aspland, morning 500—600, evening 300—400; Frenchay, J. Tingcombe, 50—80; Gloucester, Rd. Astley, 80.

HAMPSHIRE.—Newport, Isle of Wight, E. Kell, 150—180.

KENT. — Canterbury, J. Farrin, 100; Dover, G. C. Pound, 200; Maidstone, Wm. Stevens, 250; Tenterden, L. Holden, 250.

LANCASHIRE.—Astley, supplies, 50; Bolton, F. Baker, 400; Chowbent, B. R. Davis, 400—500; Dob Lane, J. Taylor, 50; Gorton, C. D. Hort, morning 45, afternoon 100; Lancaster, G. Lee, 30; Liverpool, Toxteth Park, 100; Oldham, supplies, 17; Swinton, supplies, 40; Park Lane, F. Knowles, 60; Preston, J. C. Wallace, 60; Rivington, vacant, morning 60, afternoon 120; Rochdale, Blackwater, F. Howorth, 40; Salford, J. R. Beard, 230; Stand, Thos. May, 100; Todmorden, Geo. White, 70; Warrington, E. R. Dimock, 150; Hindley, J. Ragland, 40.

LEICESTERSHIRE.—Hinckley, vacant, 100—160; Leicester, C. Berry, 400; Loughborough, T. C. Holland, 40.

LINCOLNSHIRE.—Boston, G. Roberts, 80; Lincoln, J. C. Meeke, 50—150.

LONDON.—Essex-street, T. Madge, 350; Finsbury, W. J. Fox, morning 600—700, evening, 300; Hackney, R. Aspland, 500; Hampstead, G. Kenrick, 50; Newington-green, S. Wood, 35; Stamford-street, E. Chapman, 200.

NORFOLK. — Diss, Jerom Murch, 130; Lynn, Wm. Selby, 130; Yarmouth, Hy. Squire, 150.

NORTHAMPTONSHIRE.—Northampton, Noah Jones, 200.

NORTHUMBERLAND.—Newcastle, William Turner, morning 500, afternoon 200.

NOTTINGHAMSHIRE.—Nottingham, B. Carpenter, 500.

SHROPSHIRE. — Shrewsbury, Rd. Astley, 130—150.

SOMERSETSHIRE.—Bath, Jos. Hunter, 75; Bridgewater, Wm. James, morning 70—100, evening 100—150; Crewkerne, S. Walker, morning 80—120, afternoon 140—200; Ilminster, E. Whitfield, 140; Yeovil, J. Jenkins, 70.

SUFFOLK.—Framlingham, J. Esdaile, 150; Ipswich, Andrew Melville, morning 75, evening 130.

SUSSEX.—Billingshurst, G. Duplock, 13; Brighton, J. P. Malleson, 200; Chichester, J. Fullagar, 100—300; Ditchling, vacant, 85; Horsham, Thos. Sadler, 150; Lewes, C. P. Valentine, 120.

WARWICKSHIRE.—Birmingham, New Meeting, J. Kentish and S. Bache, 1100.

WILTSHIRE.—Trowbridge, S. Martin, 200.

WORCESTERSHIRE. — Evesham, T. Davis, morning 60, afternoon 80—100; Kidderminster, Rd. Fry, 150—200.

YORKSHIRE.—Doncaster, J. Platts, 30—50; Halifax, Wm. Turner, jun., 230; Hull, E. Higginson, jun., 200; Malton, P. Corcoran, 200; Rotherham, J. Brettell, 40; Selby, Thomas Smith, 24; Thorne, Wm. Duffield, 65; Whitby, J. Ketley, morning 50, afternoon 50, evening 160—180; Lydgate, J. Nayler, morning 25 to 30, afternoon about 50.

SCOTLAND.—Edinburgh, B. T. Stannus, 100; Glasgow, Geo. Harris, 500.

WALES: CARDIGANSHIRE. — Alltyplaca, John Davis and David Evans, 200—300, about 100 communicants; Caeronnen, John Jeremy, 100—200; Capel-y-fadfa, 150, about 80 communicants; Capel-y-groes, Rees Davies, 200—300; Ciliau, Thos. Griffiths, 100—200; Cribin, Thos. Griffiths, 100—200; Llwynhydowen, John Davies and David Evans, 300—400, 200—300 communicants.

GLAMORGANSHIRE.—Swansea, R. Awbrey, 120.

GEORGE EYRE EVANS.

THE QUIET HOUR.

SHADOW AND SUN.

YONDER shadow, prostrate lying
Where the pine is tall and straight,
Like a sentinel defying
Storm to enter at the gate—

Yonder shadow, as it croucheth
Menial-like before the pine,
Hath a sun for which it voucheth
Till the sunny hours decline.

Will the sun, departing lonely
As the sunny hours decline,
Take the shadow, too, or only
Leave the shadow with the pine?

E. HUGHES.

THE SOUND, WHOLESOME HEART.

WE need not cultivate sadness, nor go out of our way to hunt for crosses; but we can meet our fate and face our trials as we take the changes of the weather, not trying to count the raindrops, nor minding the gusty flaws that blow across the road we must travel. Some degree of discomfort is an incident of the journey; we must count it as a part of our necessary expenses, and forget it in the same way. In Browning's rendering of the old Greek play, when Queen Alkestes lies dead, the people gather at the palace gate, half paralysed with gloom, but chattering mournfully, as if every little incident or aspect of the hour were of awful import. Then the hero Heracles appears on the scene, half man and half god, with his 'great, interrupting voice.' The private grief of King Admetus, as measured by his weeping friends, suddenly

Shrank to a somewhat pettier obstacle
I' the way of the world: they saw good days had been,
And good days, peradventure, still might be.

'The gay cheer of that great voice'—the voice of the hero with 'the irresistible, sound, wholesome heart'—flows among them like a breeze among vapors or like sunlight among shadows. His very presence lifts them above all clouds, so that they can look down and see how small a part of the infinite creation the clouds can ever cover. If any of us covet to be useful to our companions, what contribution can enrich them more than this 'sweet, infectious health,' this inspiration of courage and good cheer?

O THOU, whose mercies numberless
Fall like the sun and rain
Upon the waste and stubborn land
As on the fertile plain,
When we forget, add mercy yet,
And make us wise again.

PRAYER.

O LORD, we beseech Thee that into our hearts may be poured such full, strong life that we may daily rise into victory over every evil thing, and pass through this world of trial and temptation unharmed. Thy help is all we need—shine in upon us and reveal the ways by which that help cometh. May we never yield to the wayward mood that seeks hither and thither for its own pleasure, but may we sit patient at Thy gates, waiting for the appearing of Thy divineness in the midst of things most lowly. Breathe from the fields of spring upon us, speak to us in voices of nature, lead by the light of true and holy affections, and let the beauty of our Lord be upon us evermore.—AMEN.

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LONDON, FEBRUARY 27, 1897.

THE UNITARIAN INFLUENCE.

IT is not surprising to anyone who has enjoyed a close fellowship with orthodox Nonconformists that, as often as their orthodoxy is impugned (as of late in an 'interview' with the BISHOP of LONDON), they are moved to warmth of feeling. We do not wonder at the resentment manifested, nor do we desire to add to it by pushing home to our friends any inconvenient facts and considerations. What we wish to point out is the source of that feeling, so far as we are able to trace it. When Congregationalists are charged with 'Unitarianising,' their first thought inevitably turns towards the doctrinal subject suggested by the word 'Unitarian.' Taking it in the sense of opposition to Trinitarianism, and implying, therefore, a denial of the proposition of the Godhead of JESUS CHRIST, they feel that lightly to admit an insinuation of unsoundness in the faith as to this doctrine would be to surrender conceptions respecting CHRIST which they have long held dear. These conceptions are stamped upon their devotional literature, and persist amid all the changes of pulpit expression. If we as critics venture to assert that our friends have not rigorously pursued the logic of the Trinitarian doctrine into its Athanasian form, they can retort with a good conscience that it is enough for them to have halted at the Nicene position, and many of them would not bind themselves (we are sure) to a defence of that position in all its details. They might endorse the proposition that CHRIST is 'GOD from GOD,' but would hesitate to maintain the Virgin Birth. But, accustomed as they are to look for the divine revelation in the face of CHRIST, and to find themselves strengthened and inspired again and again as they betake themselves to the love manifested in his life and diffused as a quickening spirit in the church by his death, they are not careful to discuss and to define; but they are anxious not to let slip this sheet-anchor of faith in CHRIST as the divine Son, the incarnated Word of the ETERNAL ONE. It is this anxiety, we believe, that so moves our brethren to make protest that they are not Unitarians, and it is an anxiety which is all the more intense because they who feel it have generally an imperfect knowledge of the Unitarian method and temper. Where Unitarian thought and feeling are best understood there is least of this burning desire to be clearly marked off from the dreaded heresy. We then hear, instead of protest in a tone of injury, the more valuable word of respectful criticism. Our defects, as they seem to these friendly brethren, are faithfully but gently indicated; and we should be little worthy of respect did we not listen attentively and with a sincere desire to profit by such kindly remarks. For ourselves, we heartily welcome all such interchange of opinion, and, if we offer opinions of our own, it is without the least desire to render uneasy those who are ranged on the same side of the battlefield as ourselves in the great struggle with sin and ignorance and superstition. The chief consideration we would press is that of the danger besetting all this mutual criticism, the danger, viz., of seeing very partially and imperfectly the truth concerning one another. Unitarians are popularly defined, we believe, as 'people who deny CHRIST,' and something like that notion seems to lurk under all these eager disclaimers against us and all our ways. But there is really no excuse for the existence of such a notion amongst those of our orthodox brethren who have read our books and used our hymns. The fact is that denial is but a small part essentially of Unitarian propaganda. Criticisms and considerations arising out of history, science, logic, are important to our position, but they are very far from being all-important. The essential thing lies beyond. It is immensely easier to show the steps by which the great PROPHET of the earliest gospel became deified in the creeds than to persuade men to believe in the Eternal Love and Righteousness, and to live as if they did. It is a comparatively light matter to expose the contrarieties of 'orthodox' teaching respecting the functions of the Persons of the Triune Godhead, or as to the precise nature of the Atonement; it is not easy to bring men to rule their speech and actions by the spirit of the Sermon on the Mount, and to justify their claim to be disciples of CHRIST by loving one another. In short our denials are the least part of our work. As Unitarians we affirm the inclusive Church of GOD, the bounds of which are beyond all formal creeds and defined sects. We affirm the boundless revelation, which is not confined to any race or book, but finds its way where the Spirit listeth. We affirm the all-sufficient Love that will, we believe, redeem to itself all souls, and that needs no sacrifice to appease its supposed wrath, nor any mediation save such as we see daily around us, and which is a factor in all human life, where one helps another and leads upward and Godward. Now, it needs not to be pointed out that, not only do affirmations of this character demand a fighting faithfulness and a vigilant intellect to defend them, but that they also run counter to much of the old orthodoxy. It is part of our task to expose the weakness and error in that old system, to show how poor and imperfect are its notions of revelation, and how repulsive many of its ideas respecting the Diving Being. To show this has been attempted by our writers and preachers during but a short period of Christian history, and that it has not been attempted wholly in vain, we believe we see in the existence of a 'New Orthodoxy,' which, while it protects the Trinitarian dogmas by casting around them a cloud of vaguest indefiniteness, concedes yearly more and more to the rationalising of religion rendered inevitable by the studies and discoveries of our age.

MR. D. L. MOODY AND JONAH.

NO doubt a good many Unitarians have little knowledge of the celebrated revivalist, Mr. DWIGHT L. MOODY, beyond the fact that, in company with Mr. IRA D. SANKEY, he formerly conducted special evangelistic services in different parts of this country, and is said still to have much influence in the United States, where his home is. To most Unitarians the practice of holding 'revival' services seems to partake of a dangerous sensationalism, and not seldom to lend colour to charges of pretence. We are so averse ourselves to the parade of emotion, that we are apt to doubt the sincerity of these high-strung performances. We more than doubt the wisdom of storming the Castle of Mansoul, and are never surprised to hear that, after it has been carried in some hour of passionate emotion, it has, on cooler moments ensuing, relapsed to the enemy. Nevertheless, to do Mr. MOODY justice, his services have not been of the wilder type. On the contrary, at such of them as the present writer attended many years ago, and on a later occasion, there was a good deal of soberest common sense, and the minimum of 'cheap' effects. To judge by these specimens, which may have been favourable, we should say Mr. MOODY was well fitted to waken the consciences of many who would not listen to the regular preachers, whether orthodox or heterodox. Entertaining this high view of his work, we cannot but regret the more that he is staking the worth of his teaching as a Christian minister upon so slender a basis as the credibility of the Book of JONAH. Nay, he declares that, 'if you deny the story 'of JONAH and the whale, you must deny 'the resurrection of JESUS CHRIST, be-'cause he said—"As JONAH was three '"days and three nights in the belly of '"the whale, so shall the Son of Man be

'"three days and three nights in the heart '"of the earth."' Those 'ministers of 'the Gospel who are cutting up the 'Bible in this way, denying Moses to-'day, and Isaiah to-morrow, and Daniel 'the next day, and Jonah the next, are 'doing the Devil's work'; and this he re-affirms, and triumphantly asks them—'Do they think they will recommend the 'Bible to the finite and fallen reason of 'men by taking the supernatural out of 'it? They are doing just the opposite to 'that.' In these and similar remarks, which we find in the New York *Independent*, Mr. Moody surely does no good to the cause of Christian faith. He repeats the error of theologians during these many generations. Either the earth is fixed, or the Bible is not inspired. Either the world was made in six days, and the deluge covered the earth, or Moses has deceived us. Either witches are a certainty, and diseases are caused by Satanic agency, or the Pentateuch and the Gospels are in error. But it is impossible that the Bible is not inspired, or that Moses made a mistake, or that the Evangelists had an imperfect knowledge of the cause of epileptic seizures; therefore, we must stick to all the stories of Scripture, no matter what men of science say. And so, in the interests of supernaturalism, a flood of scepticism is caused. Well, it is some comfort to find from Mr. Moody's own words that there are orthodox ministers who will not so hamper their religious trust by any such supposed necessity to bolster up myth and legend. Is there no room for an intelligent study of these things by devout and thoughtful minds? Concerning the story of Jonah we have, on the one side, people like Mr. Moody, who are shocked if anyone expresses doubt; and we have, on the other side, those who sneer when it is read in religious services. The first regard it as literal fact and infallible revelation, while the second look upon it as childish myth. Steering clear of both these extremes, we may find without much difficulty what the book means; why it obtained a place in the Canon, and why it may worthily remain there. The book in reality contains a religious lesson, set in a framework of romance. Some features of the story appear to be borrowed from the old-world legend of Oannes, the man-fish, who first instructed the Babylonians. Romance can afford to laugh at impossibilities; and there are impossibilities in this book, as there are, for that matter, in the 'Pilgrim's Progress.' All the objections to the book are based on the dull, prosaic ground of physical unlikelihood — which would equally reject *Macbeth* on the ground that witches do not exist, and condemn the 'Pilgrim's 'Progress' because of its giants and fiends. Some years ago a whale was exhibited in Birmingham—a whale with a small gullet—and we heard some visitors remark, '*He* could not swallow Jonah!' It was interesting to hear the observation, because it showed that those people were open to instruction; and if they had got a wrong impression from the Bible, or their teachers, were willing to correct it by the facts of Nature. A whale-bone whale has a small 'swallow'; in a whale forty-eight feet long the entrance to the gullet was found to be hardly large enough to admit a man's hand. And we may assume that it would be such a whale, and not a sperm whale, which would be in the mind of any writer dealing with events which are placed in the Mediterranean. The question of the 'swallowing' is not the only difficulty in the story, if we take it literally and refuse the aid of intelligent criticism. The question arises, How did Jonah find his way to Nineveh? Did the whale go through the Straits of Gibraltar, double the Cape of Good Hope, and land Jonah on the shores of the Persian Gulf? Goldsmith, indeed, gravely relates that an Arabian Caliph marked (with an iron ring) a dolphin caught in the Mediterranean, and so identified it as the self-same dolphin caught afterwards in the Red Sea. But such things occur only in Arabian tales—and Goldsmith's 'Natural His-'tory.' Whales do not often cross the equator; and besides, the distance could hardly be done in three days. Perhaps it is needless to discuss whether the man swallowed could continue to live. But all difficulties vanish when we admit the idea of religious romance, or moral fiction, and recognise the author's design. We observe, first, what he represents to be the purpose of God, viz., to show Jonah that the Ninevites can repent, and that it is right then to have pity and to spare their city, especially as the children and the cattle must be innocent. Next we notice the spirit of Jonah, so different from the spirit of God. Jonah has no pity, no charity, and he will not go; he does not believe the people will repent, and he is displeased when they are spared. Then comes the lesson of the gourd; and we see that Jonah is rebuked. When the Jews came to read the story they would feel *themselves* rebuked; for their spirit was like Jonah's, and he was but a type. Just as the Pharisees—standing round when Jesus told the parable of the Unjust Steward—said, 'Oh, he means us!'—so the Jews of earlier time, reading the story of Jonah, would say, 'The 'author means us!' And so he did. They were an egotistic people, claiming the Creator as the Shepherd of Israel, and not allowing that he had other sheep of other folds. They looked upon Ninevites and all foreigners as dogs or children of the devil. Meanwhile, if there had been any impartial traveller surveying mankind from China to Peru, he might even have given the Assyrians the palm. If Mr. Moody and other sticklers for the literal would devote their abilities to expounding the broader religious sympathies of the writer of this book, and to guarding the unwary against taking this and similar romances for fact, they would preserve many a mind from the shock of awakening to the absurdity of such a position. Let us hope that he represents a fast-dying school, and that a wiser type of evangelist, we do not say a sincerer, will succeed him.

MANCHESTER AND DISTRICT.

[*From our Special Correspondent.*]

We have recently had a most interesting meeting of teachers in connection with the Manchester District Sunday School Association. A very generous friend of the Association, whose modesty forbids the mention of his name, voluntarily defrayed the expenses of a soirée on February 2, to which all the teachers of our associated schools were invited. The place at which it was held was the Art Museum, Ancoats Old Hall, Manchester. Circulars were sent to all the schools, 73 in number, from Carlisle to Crewe, requesting the names of those who would be willing to come, and to them cards of invitation were duly sent. As many as 500 teachers and subscribers were present. The doors opened at 6 o'clock; from 7.0 to 7.30 the guests were received by the Rev. Hugon S. Tayler (President of the Association) and Mrs. Tayler, and from 7.0 to 8.0 refreshments were served. After the reception and refreshments, an address was delivered by Mr. Phythian, Chairman of the Manchester Corporation Art Committee; and first-class music was provided by Miss Ethel Dowson, Miss Meta Grundy, and Mr. Killer. The hall itself is well worth a visit, on account of its collection of pictures and curios, and, in order to make these objects of interest even more attractive, Mr. and Mrs. Leo Grindon, Miss Barlow, and Mr. Phythian kindly acted as guides, and gave an abundance of information. Fairy-lights and flowers made the large room look very beautiful. The refreshment department was undertaken by thirty lady teachers from the Manchester Sunday-schools, and they did their work splendidly. Apart from the lessons on the walls, in themselves attractive and profitable, this soirée, unique in the history of the Association, will be hard to beat as a great social function. Teachers were drawn together and made to feel the enthusiasm of numbers and of organised effort; and the good influence the affair had upon all will long be felt and remembered.

The wants of our churches are many; and there are always some people ready to grumble at the number of appeals which are made to them for help. Fortunately, however, there are many generous friends of the cause, staunch Unitarians who are anxious to advance any really good work, and who are thankful for any guidance which may enable them to send a subscription to a worthy effort. One of the most liberal givers amongst us said to me a little while ago, in reference to the applications he received, that the reasons for giving were always strong and that it had to be a special reason with him for not giving. Well, there is an effort being made at Todmorden just now, which is worthy of support and encouragement. As I write, the church calendar lies before me, and it indicates a vigorous and earnest life in both church and school. In the month of February, exclusive of Sundays, I count fifty-one meetings and classes of various kinds, which conclusively show that the school building is in continuous use. Science and Technical classes are held in connection with the West Riding Technical Instruction Committee, and the South Kensington Science and Art Department, in the subjects of Needlework, Cookery, Hygiene, Physiology, Sick Nursing and Arithmetic. Public lectures are also arranged in connection with the Yorkshire Ladies' Council of Education. There are as many pupils in the Cookery class as the council will allow;

and very good reports of the Needlework classes are given by the inspector. As for the lectures on Sick Nursing, they were so successful that the attendance at times was as many as 153—the average attendance being 100! To accommodate all these classes there is only the old school-house, which was the old chapel converted for this purpose. Naturally, it is ill adapted for this extended work, and is lacking in many necessaries for proper teaching. Now, in order to remedy this state of things, our folk in Todmorden propose to enlarge the building and re-arrange it. This, with furnishing, will cost about £1000, and to procure that sum they intend holding a bazaar in the Town Hall, on Thursday, Friday, and Saturday, April 15, 16, and 17. They are, nearly without exception, working people, and unless they receive encouragement and support from outside friends, they can scarcely be expected to accomplish this great task. They are straining every nerve to ensure success, and if any kind reader will send them help in the shape of money or goods it will be gratefully acknowledged. The Rev. Edward Parry, B.A., Byrom-street, Todmorden, is the treasurer. Mr. Hawkesworth Barker, Rosebank, Todmorden, will be very glad to receive any such evidence of sympathy in their labours.

The Manchester District Sunday School Association is busily making its Good Friday arrangements. This year the annual meeting on that day is to be held at Warrington. About a year ago a new school building was opened there, and a very handsome and commodious structure it is. The ancient chapel is rich with associations, and has in recent years been much improved in decoration and arrangement; but it is not very large, and the Good Friday gathering will make demands upon every available inch of its space. The kind-hearted Warrington folk are sure to give us a generous welcome, and there is every promise of a highly interesting series of meetings. The Rev. Dendy Agate, B.A., is to be the morning preacher; and although the reader of the paper is not absolutely fixed, yet the committee have received more than half a promise, which they trust in a few days will be completed. The Association will have to report one of the most successful years in its history, and without doubt the very busiest. Indeed, as far as my observation goes, I believe I am warranted in saying that there is not another Association in our body whose honorary secretarial office involves as much really hard work as this does. There is no paid secretary; and all the work, which is of a very miscellaneous character, is done most promptly and thoroughly as a labour of love by the two honorary secretaries, the Rev. John Moore and Mrs. D. A. Little. It would be difficult to imagine an institution in more efficient trim than the Manchester District Sunday School Association, or one more seriously anxious to fulfil its purpose. It is this which accounts for the invariably well attended and enthusiastic annual meetings on Good-Friday.

Fidelis.

'Verax'—not the sane and practised 'Verax' whom we know, but quite another writer—has sent a further letter to the *Southern Times* (Weymouth) anent Unitarianism. He seems in earnest, despite his many mistakes, so we advise him quite cordially to write to Essex Hall for a little helpful literature. It is a pity the people should be destroyed for lack of knowledge.

ASHES AND THE ASH-TREE.

'The Masse Book saith that upon Ash-Wedensdaye, when the Prieste hath absolved the people, etc., then must there be made a *blessynge of the ashes* by the Priest, being turned towards the East.' In the first prayer is this phrase:—'Vouchsafe to blesse and sanctifie these ashes, which, because of humilitie and of holy religion for the cleansyng out of our trespaces, thou hast appointed us to carry upon our heades after the manner of the Ninivites.' The ashes are then sprinkled with holy water, and distributed upon the heads of the people, with the words, 'Remember, man, that thou art ashes, and into ashes shalt thou retourne.' These particulars are given in Brand's 'Popular Antiquities'; but in the same article also the following:—'The ashes used this day in the Church of Rome are made of the palms consecrated the Sunday twelve months before; or rather, the ashes which they use this day are made of the palms blessed the Palm Sunday before.' Ash Wednesday is the beginning of Lent, and the eve of Palm Sunday is the end of it; Lent is Lengthen time, or Spring; and Palm Sunday is so near to Easter as to mark the spring equinox. Moreover, in Palm Sunday observances the palm is interchangeable with the olive, the yew, and other trees. What we have in the ashes, therefore, preserved until the following Lenten days seems to be a symbol of the renewal of the life of Nature.

The Ash-tree, Yggdrasil, was the World-tree of the Scandinavians, which reached up to heaven, which had its roots in the underworld, and was ever green. Our forefathers conceived that the canopy of heaven was supported by four trees, or four boughs of one Universe Tree, springing up from the quarter points; and that which stood at the point of Spring was the tree which manifestly renewed its life. It was the tree of life, planted eastward in Eden; divine births took place beneath it; the gods, by eating its fruit, preserved their immortality; and if man could partake thereof he would live for ever. The preservation of the ashes of one tree till new sap came into another symbolised the perpetuation of life. It was as when the Greeks, at their Lampadephoria, handed on the lighted torch; or as when the Vestal Virgins were set apart to keep the sacred fire always burning. We are reminded, too, of the phœnix bird, of which it was said that only one existed at a time, and when it died a new one arose from the ashes. Phœnix is the Greek name for the palm-tree, which was renewed perpetually, just as was the fabled bird. The re-budding of the palm marked the renewal of the year; and the rejuvenation of the mythic bird was the renewal of a longer cycle of time. Time never ends; the succession of years knows no interruption; the same bells that ring out the old ring in the new. The Three Sisters—the Norns or Fates—daily sprinkled the Ash-tree, Yggdrasil, with water from the fountain of Urd, that it might not wither.

The Fatal Sisters, sitting at the foot of the World-Ash, were able to foresee the destiny of man. We forbear now to speak of the terrible things which befell, and how the world itself was burned up. All was right at last. Still in its ashes lived its wonted fires. There was a new heaven and a new earth. And so it was to be with mankind themselves, who would renew their youth like the eagle. So is it to be with each one who dies; for 'ashes to ashes' signifies that there will be a resurrection. S.

IN THE FAR WEST.

Unitarians in California, particularly around San Francisco, have been making things lively within the last few weeks. Dr. Wendte, of Oakland, has been engaged in a wordy strife with Father Yorke, the representative of the Catholic churches in the city, and the papers have been full of correspondence. While thus engaged he managed to cross the track of 'The Ministerial Union of Oakland.' Some one proposed that he should be admitted to the Union, but objection was taken to his theology, and he was denied admittance in his capacity as minister. The papers of San Francisco are admitted by most people to be very sensational, and no one was surprised when a long article appeared with a sensational heading and sketches of Dr. Wendte and his opponents. While this was going on, a storm was gathering over the State University—popularly known as Berkeley—and at Christmas the storm burst. Professor Watson, of Kingston University, Canada, had been lecturing before 'The Philosophical Union of California' on 'Christianity and Idealism.' The Union is made up, for a great part, of the professors of the University, and when one of the professors declared, in an interview, that no one believed in a miraculous Christianity confusion seized the Union and resignations followed.

Now, Dr. David Starr Jordan, Principal of Stanford University, has managed to raise a storm by saying, in so many words, that revival meetings have a degrading tendency! All the orthodox ministers in San Francisco—and they are numerous—have rushed to the rescue of the revival meetings, and Dr. Jordan is getting a full share of abuse. Dr. Jordan, however, is well able to defend himself, and the papers will furnish some interesting reading for the next week or so.

It is almost pathetic to see how some people try to stick to the old forms of belief here in California, where everything is continually changing. At Berkeley and Stanford Universities Unitarianism is in the very atmosphere, and a man who can do his four years' course at either place and not turn out a Unitarian is a rarity. At Berkeley, students are (unofficially) advised to attend the Unitarian church, as it is the only church abreast of the times.

In San Diego a new church has been lately erected, and when I was staying there I had many opportunities of seeing the progress the congregation was making. The Rev. Solon Lauer, who is in charge, is the right man in the right place, and under him the church is in a very flourishing condition.

In Los Angeles Dr. Thompson has had a very hearty reception after his trip to Europe, and has resumed his preaching. His congregations are exceedingly large.

Altogether, Unitarians on the Pacific coast have nothing to fear and everything to hope for. With the two Universities behind us we ought to render a good account of our stewardships, and I have no doubt whatever that, when the time comes, the account will be entirely satisfactory. We work for a good cause, knowing, as Dr. Wendte said to me one day about Christmas time, that a small band of heroes is working for the same cause in England, and our efforts and results cheer them, as their efforts and results cheer us. Frank P. Smedley.

Stanford University, Santa Clara County, California, Feb. 3.

THE ANCIENTS.

LORD BACON once spoke contemptuously of 'the ancients,' ridiculing the idea that all the rubbish floated down by the stream of time should be regarded as of value in proportion to its antiquity. Instead of that, the world was young at first, and ignorant and foolish, and 'we are the ancients, we are the fathers.' He, nevertheless, wrote an essay on the 'Wisdom of the Ancients,' and endeavoured to show the meaning of some of their myths. The question is sometimes discussed whether the time spent on the Greek and Latin languages is not wasted, seeing that comparatively few men afterwards pursue the literatures. The study has been defended as being, at all events, a mental discipline; though it may be argued that natural science would serve that purpose quite as well. Again, the contradiction has been pointed out of setting Christian youths to read Pagan authors, and causing them, during a very susceptible period of life, to familiarise themselves with heathen standards and practices. But granting that there is much good in classic studies, and that we ought not to remain ignorant of the earlier civilisations of the world, is it not time to be asking whether the Greeks and Romans deserve any longer to be called 'ancients'? The last thirty years has seen the recovery of the languages of Egypt, Assyria, and Babylonia; and, by the side of their records, those of Rome and Athens are comparatively modern. In the British Museum, a glass case, filled with relics, bears the label,—'Inscribed monuments of early rulers of districts in Babylonia, from about B.C. 4500—2400,' and the collection includes, *inter alia*, an ovoid stone object, with inscription in archaic Babylonian characters, dedicated to the Sun-god in Sippara, by Sargon, King of Agade, about B.C. 3800. Professor Sayce, in the *Contemporary Review* for January, showed that civilisation on the lower Euphrates must have existed at least as early as the sixth millennium B.C. About 4000 B.C. Ur of the Chaldees became a royal city, and a new dynasty supplanted that of Erech. Nor is it mere dates that are being recovered or calculated, but records of conquest, astronomical observations, psalms and hymns, and business contracts. The social life of the Babylonians is now as well known to us as that of the ancient Greeks. In the temple of Mul-lil, Lord of the Spirit-world, at Nippur, and at Sippara, in the temple of the Sun-god, vast stores of writings have been discovered, inscribed on clay and baked into terra cotta. The library discovered at Telloh belongs to the age of Gudea—probably 2700 B.C., and contains, among other writings, astronomical and religious texts. Sargon of Agade, and his son (B.C. 3800—3750), rebuilt the temple of Bel in the sacred city of Nippur, the Rome of the ancient world. Nor is the land of Egypt very far behind with its dates and facts—facts again intimately connected with the best religious thought and worship of the early world. Before many years have gone by it will be recognised that the Babylonians and Egyptians were the ancients from whom the Greeks derived more than has been acknowledged. And theological students at least will find it desirable to study Egyptian and Assyrian, even if they have to give less time to Latin.

We deeply regret to announce the death of Mr. J. Pyke Thompson, of Cardiff. A sketch of his beneficent life will appear in our next issue.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE SHEFFIELD CONFERENCE.

SIR,—In a letter of the 3rd inst., I drew attention to an offer by the Midland Railway Company to provide a special train taking visitors from London and intermediate stations. The return fares would be, from London, 13s.; Luton, 11s.; Bedford, 9s.; Wellingboro, 7s. 6d.; and Leicester, 5s. 6d. The train would leave on Tuesday, April 6, and passengers would have the choice of returning either on the Thursday or Friday evenings. To enable me, however, to accept such offer, a guarantee of at least 200 passengers—or £130—is necessary; but I regret to say that, up to the present, the promises I have had fall very far short of this responsibility. Unless, therefore, within the next few days I receive adequate encouragement, the concession of the Railway Company—now made for the first time in our history—will have to be declined with thanks. As the effect of this will be that those who attend at Sheffield will be required to pay double the above fares, I would, before abandoning the attempt, invoke their interested co-operation in making the offer known. The tickets would be purchasable by anyone—whether going to the Conference or not—and in these circumstances I trust I may receive sufficient postcards to justify the undertaking.

CHAS. FENTON.

26, Thurleigh Road, Balham, S.W.,
February 25.

PICTURES OFFERED.

SIR,—In the letter from 'Fidelis' in your issue of the 6th inst., referring to the forthcoming grand bazaar for the Unitarian Home Mission, I notice that there is, also, an incidental request for the works of art, photographs, etc., for Sunday-schools, Chapel Vestries, etc. I write, in answer to this suggestion, to mention that I have many such things by me which shall be at the service of the first applicant. They consist, chiefly, of large (extra size) views of Rome and neighbourhood, a few Arundel engravings (the Giotto series in outline), and a few sacred subjects. They are not framed. (Mrs.) BRIDELL FOX.

4, Campden Hill Road, Kensington, W.

OBITUARY.

MISS TALBOT.

THE Mill Hill congregati n of Leeds, and, indeed, Yorkshire Unitarians in general, have sustained a great, and one almost fears an irreparable, loss by the death of Miss Talbot, which took place at the house of her sister, Mrs. F. W. Kitson, at Burley Hill, Leeds, on Monday, the 15th inst. She was a daughter of the late Mr. George Talbot, formerly of Kidderminster, and afterwards of Southfield, Burley, a house well known to all Mill Hill Sunday scholars, for there the Whit-Monday holiday has been spent from time almost immemorial. A worthy daughter of a worthy father, Miss Talbot grew up in devotion to the chapel at which she worshipped, the school connected with it, and every good work of an unsectarian character in her town and neighbourhood. For many years she has held the offices—never combined before in one person—of superintendent of both boys' and girls' school, and performed the duties—or, rather, so far exceeded the duties ordinarily undertaken by superintendents—that she had won herself the love and honour of every lad and lass who knew her. It was a sore grief to them all, teachers and scholars, when, in the autumn of 1895, she was laid up with severe illness; but they would never abandon hope of seeing her again in their midst, and repeatedly united to send to her bedside messages of loving greeting. She was also treasurer of the Yorkshire Unitarian Sunday School Association, and, as such, known among all the churches belonging to it; nor was there any kind of work connected with the congregation in which she was not interested and ready to help, even beyond the too narrow limits of her strength. The esteem in which she was held by all her fellow-worshippers is shown by the portrait of her—presented to her by the Sunday-school scholars—which hangs in the Priestley Hall, beside that of her revered father.

But she was too true a Unitarian to limit her interests or energies to Unitarian work. As the *Leeds Mercury* says: 'By her death the city has lost one of its most devoted workers among the poor.' She was treasurer of the Ladies' Committee of the Leeds Charity Organisation Society, secretary of the Sanitary Committee of the Yorkshire Ladies' Council of Education, and held other offices in addition, and never as merely honorary posts. Often she made herself poor in relieving the poverty of others, and broke down her own health by her incessant labours for the relief of every form of distress.

Her funeral was largely attended, not only by those of her own rank in life, but by numbers who, in their hour of poverty or sickness, had experienced her help. Of such women Unitarians may well be proud. Thank God, goodness of heart and life is not confined to our or any sect; but a genuine faith, coupled with the broadest charity—to believe firmly in your own church, and to be solicitous for those outside of it, without any thought of bringing them over and making sectarian gain—this is our distinguishing mark, and in none was it more distinguished than in Miss Talbot.

MR. J. J. KELLY, EDINBURGH.

WE regret to announce the death on Wednesday, the 17th inst., in the Edinburgh Infirmary, of Mr. James J. Kelly, retired teacher. He was, says the *Scotsman*, for a number of years a school-master in the Mearns, principally at Fordonn, where he had many friends. A week or two ago Mr. Kelly published 'The Earldom of Moray, and other poems.' He was a frequent contributor to the provincial press, particularly on historical and antiquarian subjects. For the last nine years Mr. Kelly was completely paralysed in the legs, an affliction which he bore with wonderful patience and cheerful fortitude. Of an increasingly active mind and deeply religious spirit, an ardent admirer of Carlyle and other advanced writers, he was greatly interested in the progress of the liberal theology, and though he had not, we believe, formally severed his connection with the Church of Scotland, he was a pretty constant attender, so far as his health permitted, at St. Mark's Chapel. It is a proof

of Mr. Kelly's intellectual activity and unabated zeal for knowledge that not many winters ago he had himself daily wheeled to the University in his bath-chair to attend Professor Masson's course of lectures on English literature. Mr. Kelly was well-known by correspondence to several of our ministers. He leaves a widow and three children.

PROFESSOR WILLIAM WALLACE.

PERHAPS a few words about the late Professor William Wallace—whose death under such painful circumstances has been announced within the last few days—may be acceptable to readers of THE INQUIRER. It will be remembered by most readers of the daily papers that, while bicycling in the Oxford neighbourhood on Thursday afternoon, the 18th instant, the Professor met with a shocking accident. From the position in which he was found lying, it was readily surmised that in descending a steep hill he had lost control over his machine, and had consequently been unable to avoid violent contact with the stone wall of a bridge over which he had to pass at the bottom. The Professor was discovered (how long after the accident is unknown) in an unconscious state, and medical aid was of course invoked as speedily as possible. All efforts, however, proved unavailing, and at 7.50 next morning (Friday) death took place, the patient never having recovered consciousness. It has since been stated that last year no less than three misadventures occurred at the spot where the Professor met with his fatal fall.

William Wallace came up to Balliol College, Oxford, in the early sixties, and earned for himself the highest distinctions. A first-class in classical moderations was followed by a first-class in Litterae Humaniores, the Gaisford Prose Prize, and the Craven Scholarship. Lastly, he was awarded a Fellowship of Merton College. On several occasions he has been one of the Classical Examiners at Oxford, and in 1882 he was appointed to succeed T. H. Green (whose friendship he enjoyed) in the Chair of Moral Philosophy, and this post he held up to his death.

As a writer Wallace has left behind him not a little that will help to keep his memory green in circles where the great problems of life have due weight. Besides several articles in the 9th edition of the 'Encyclopædia Britannica' (Descartes, Hegel, Schopenhauer, Pessimism, etc.), he was responsible for two small works on 'Epicureanism' and 'Kant'—the latter, one of Blackwood's philosophical series—both of which have been highly esteemed. But perhaps his name will always be most associated with the philosopher whose teaching he so ably expounded; the translations of Hegel's 'Logic' and 'Philosophy of Mind,' which he issued through the Clarendon Press, with prolegomena and introductory essays in three volumes, have taken a high place among standard philosophical works. It may be further mentioned that the Professor had promised a volume on the 'Later German Idealists, from Kant to Hegel,' for Messrs. Sonnenschein's Library of Philosophy, but how far this work has been carried out is unknown.

Professor Wallace was a contributor to *Mind*, of which magazine he was one of the assistant editors, while, of his contributions to the more general magazines, one (a criticism of Mr. Balfour's 'Foundations' in the *Fortnightly*) was alluded to in the columns of THE INQUIRER only a fortnight ago.

On the personal side, it has been said that, while naturally of a retiring disposition, he was 'to those who knew him well an affectionate friend and a genial companion,' and a former pupil is quoted as affirming that in a teaching capacity he was 'incomparably above all his contemporaries at the Oxford of my time.' Unlike Mr. Herbert Spencer and other men of philosophical renown, Professor Wallace appears to have cultivated a taste for general literature. At the funeral in Holywell Cemetery, Oxford, last Monday, a crowd of University notabilities collected—amongst them the Master of Balliol, whose philosophical aims so closely harmonised with those of the deceased Professor.

In concluding this short notice of a man cut off in the enjoyment of exceptional powers, I would suggest that to him are peculiarly applicable those words of the poet:—

'This high man, with a great thing to pursue,
Dies ere he knows it.'

J. N.

THE EDUCATION BILL AND SOCIALISM.

IN the Education Bill the Constitutional Party have presented the Socialists with a valuable precedent. The principle of helping yourself out of public funds when the charges upon you have become 'an intolerable strain' is capable of application in many directions. The Socialists will see in it a concession to their policy. One part of their programme is the provision of 'free meals' and 'free clothing' for school children. They say: You compel us to send our boys and girls to school, but with brains enfeebled by insufficient food, and with bodies exposed to ill-health by insufficient clothing, they cannot take advantage of your education. With our scanty means it is 'an intolerable strain' to us to provide the necessary food and clothing. We demand to be relieved of this burden, and you should see to it, for the sake of the future of the country, that the children are in a condition to take the benefit of the school training. There is no fundamental difference between this contention and that of the supporters of Sectarian schools, who now ask to receive from the nation what they say they are unable to provide out of their own resources. They insist that the taxpayer shall do everything for them. The Socialist makes the same demand, and he can now plead that for his policy he has the sanction of Lord Salisbury's Government.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.*]

Aberdare.—The first rehearsal for the Aberdare district, in connection with our Musical Festival, was held last Monday evening at Highland-place Church. The singing was very satisfactory, the voices being good and the parts taken up with vigour. The choir was under the able leadership of Mr. David Evans, who is conductor for this year. Notwithstanding the difficulties encountered, the committee have issued a programme of exceptional merit, several new hymns appearing for the first time in print. Judging from present achievements it takes no prophet to foretell that our Festival this year will be an unqualified musical success.

Birmingham: Church of the Messiah.—The annual meeting of the congregation was held on Wednesday, the 17th inst. Mr. E. H. Lee presided, and read the annual report of the Vestry Committee for the year 1896. It stated that the year had been one of steady work and progress, and it was believed that their services, owing partly to alterations, which were tried at first somewhat as an experiment, had afforded greater satisfaction to the congregation. Mr. Jacks had continued his thoughtful and powerful addresses, which always compelled the attention of his hearers. The growing interest in the evening services was shown by the fact that the offertories had amounted to £49 6s. 10d., the largest amount yet recorded. Whilst £9 12s. 9d. had been lost in seat-rents and voluntary subscriptions, £40 9s. 6d. had been received from new sittings and voluntary subscriptions. The total income had been £1078 5s. 7d., and the ordinary expenditure £1068 6s. 2d., but, with previous deficiencies, there was still an adverse balance of nearly £70. Cordial thanks were returned to Mr. W. G. Halliley for his services as organist, and his efficient management of the choir, to the members of which thanks were also accorded. The Chairman proposed the adoption of the report, and spoke of the excellent work that was being carried on by the church under the ministry of Mr. L. P. Jacks. Mr. H. Payton, seconded the resolution, which was carried unanimously.—Mr. Titterton then proposed a vote of thanks to the Rev. L. P. Jacks and Mrs. Jacks for their devoted labours on behalf of the church and its various institutions during the past year.—It was seconded by Mrs. Ashford, and carried.—The Rev. L. P. Jacks, in reply, thanked them on behalf of himself and his wife for the cordiality with which they had passed the resolution, and went on to say that the year had been one of satisfactory and encouraging progress in all respects, not only in the growing size of the congregation, but in the earnestness and activity of its members. This result was largely attributable to existing traditions of the church. Outsiders joined them for many reasons, not the least of which was that the church provided a sphere of useful, united, and many-sided work. Growth due to that cause was the most satisfactory of all, for it was likely to be permanent. Looking wider afield, every year of his ministry demonstrated more conclusively the value of that general religious attitude which their church represented. There was unmistakable evidence that thought was tending in their direction. If this did not always take the form of addition to their own numbers, yet the leavening of opinion in other quarters was a matter for deep rejoicing. So long as the cause of truth was advancing, it was a matter of minor importance by whom it was done, whether by themselves or those who called themselves by any other name. The knowledge that this blessed change was going forward ought to be a large compensation to them for the isolation in which their churches stood. They could well afford to bear this isolation when they saw the principles and many of the doctrines for which they contended winning all along the line. True, they were a comparatively small religious community, they were constantly and sometimes wilfully misunderstood, and they were rigidly excluded from the fellowship of other churches. But what did that matter to one who felt he had the truth on his side, especially when those who thus excluded him were hastening to the recognition of the very truth on account of which they were excluded. And it was very obvious indeed that this exclusion from seemingly orthodox associations was practised, not because of the difference between their position and the Unitarian, but because of the likeness and from the apprehensions arising from that likeness in timid breasts. Unitarianism, whatever it meant in the past, was now becoming the name for spiritual religion without dogma, without ritual, and without priest, and the present outlook was infinitely reassuring to those Unitarians who could interpret their position in that way. His conviction of this was not in the least weakened by the effort now being made to introduce dogma into public primary education. The energy with which that attempt was being made, the note of alarm which accompanied it, simply shewed how sensible the priestly party were of the desperate nature of their cause. Besides, how futile it was to try to fix the form of a nation's religion by drilling children in a certain catechism. Nowadays, what belief should prevail was determined, not by catechisms, but by the general state of culture, by all that made up the intellectual atmosphere of the time, and, if they drilled their children in doctrines opposed to the general state of culture and knowledge, they were only making the subsequent reaction more certain and more dangerous. Mr. Jacks then proceeded to speak in detail of the various institutions and activities of their church life. Mr. Howard Smith proposed 'That the thanks of this meeting be given to the minister, warden, and Vestry Committee for their services during the past year, and that Mr. H. New be requested to retain the office of treasurer.' Mr. W. H. Covington, jun., seconded the resolution, which was cordially approved. After other business, thanks were voted to the chairman for presiding.

Birmingham: Hurst-street.—The chapel of our domestic mission, which has been the rendezvous of the movement for the aid of military veterans since its inception, was the scene on Friday last week of the preliminary service over the remains of Peter Anderson, Benjamin Jones, and Joseph Yarnell, three veterans who died on the same day, and were buried with military honours. About 140 other veterans were present at the service. Most of them—including many whose appearance and attire indicated that life since they left the ranks had also been a hard battle for them—wore the medals for Crimean, Indian, and other severe campaigns. A dozen or so, including some well-known local survivors of the Charge of the Light Brigade, appeared in the uniforms of their regiments. The public assembled in such numbers as to fill the chapel, while outside large crowds awaited the starting of the funeral cortége, for which three guns, belonging to the Birmingham Division of the Worcestershire and Warwickshire Artillery Volunteers, had been provided by Major Owen. The firing-party, drawn from the same corps, mounted guard at the door. During the service the coffins—of polished wood, with brass mountings—rested in front of the rostrum, each covered with the Union Jack. Mr. W. J. Clarke, the missionary, who is also hon. secretary to the Veterans Committee, conducted the service. The congregation remained in their places until the procession was ready to start. On each coffin, as it lay on its military bier, were placed the military accoutrements of the dead soldier, the heavily-plumed bonnet of the Highlander being especially conspicuous; while beside his body walked two soldiers of his regiment, now on furlough in Birmingham. At Witton cemetery some six or seven thousand persons had congregated. Round the grave the spectators had been ranged by the military and the police in a hollow square, and perfect order and solemnity prevailed. The short service at the graveside was conducted by Mr. Clarke amid almost breathless silence, and at its conclusion the customary three volleys were fired.

Blackley.—The annual business meeting of the congregation was held on Feb. 10, when the chapel and Sunday-school reports and treasurer's accounts were presented. These showed that the affairs of the congregation were in a healthy condition, steady interest being maintained. The chapel account showed a balance in hand of £6 6s. 9d., and the Sunday-school one of £12 2s. 9d. The number of enrolled members is larger than ever before, and a pleasing feature of the increase is the fact of its being partly made up by the names of senior scholars of the school. An excellent start has been made towards raising sufficient funds for new school buildings, £208 having been promised by members of the congregation themselves. All are working heartily for a bazaar to be held in April, and an appeal is to be made to the Unitarian public. By these means it is hoped that at least £1000 will be raised, so as to enable school premises to be erected sufficient for present requirements, and worthy of 200 years of honourable history.

Blackpool.—At Banks-street Unitarian Church last Wednesday a party to upwards of 140 people was given by Mr. W. Greenwood. The Rev. W. Binns presided, and expressed his sympathy with the Greeks and Cretans in their gallant struggle against Turkey. He hoped soon to see the island of Crete an integral part of the kingdom of Greece. England and other Christian European Powers were morally bound to require a settlement like this. After tea an interesting dramatic performance was given. On the previous Sunday a collection was made on behalf of the Indian Famine Fund, amounting to £5 8s. 3d. The local *Journal* gave last Saturday a sketch of Mr. Binns as one of a series of articles on 'Blackpool Preachers.' In spite of bad weather the writer had been 'agreeably surprised to find that at half-past six the unpretentious but pretty Unitarian Church was well filled. The congregation was of a distinctly Unitarian type, which differs widely from the type one meets in churches of other creeds and denominations. Here, as elsewhere, the Unitarians, though perhaps numerically weak, are intellectually strong, and this fact is at once apparent in any average Unitarian congregation. The ladies, for a wonder, were not in a majority, and the faces of the men had the thoughtful, intelligent expression peculiar to men who have learned to be strong in a simplified faith, and to pay more reverence to faith than to its multifarious forms. Mr. Binns is an old man, with a massive square head and a weather beaten face, slightly fringed by a white beard. He is strong and prominent in the reflective regions, and his expression is aggressively individualistic. He has not a powerful voice, but his slow and deliberate utterance easily filled the church. The service was simple and pleasant, and the congregation joined in the singing with much more feeling and expression than one commonly notices in other churches.' Mr. Binns's subject was Dante's 'Inferno,' and his conclusion is thus given:—'It is to us a relic of old superstition. We study it as we study the monster forms of old geological days. And so Mr. Binns came to his brief and pregnant conclusion—that we have left behind us for ever these monster forms and imaginings, and have come to a fuller life, and a grander and broader view of life, beyond which we look with hope and faith.'

Chelmsford.—The school anniversary was held on Wednesday, and at the evening meeting Mr. J. Evans was voted to the chair. The proceedings included the presentation of a purse with a small sum of money to the youngest of the three volunteer organists, and some bound copies of *Young Days* to the scholars.

Colyton.—The scholars of our Sunday-school have lately been giving a series of dramatic performances which have been highly successful. It is estimated that not less than 1200 people paid for admission to these performances. A very gratifying feature in connection with them is that we have had the hearty support of members of all denominations, some of whom not long ago were so prejudiced against us that they would not have thought of going to see anything got up by Unitarians.

Croydon.—Last Sunday morning, at the Free Christian Church, offerings amounting to over £22 were taken on behalf of the Indian Famine Fund. The minister, in the course of his appeal, strongly supported the view that our rule in India had tended to the impoverishment of the people by excessive taxation, by creating a second India of British officials and traders, by sending enormous sums of money out of the country for salaries and pensions, and by the exclusion of natives from responsible and remunerative positions.

Edinburgh.—On Sunday last the services in connection with the Sunday-school were held, when the Rev. William Hamilton Drummond, of Warrington, preached both morning and evening on subjects appropriate to the occasion. There was a good turn-out of children in the morning; collections were taken on behalf of the funds of the Sunday-school. We believe this was the first time Mr. Drummond has officiated in St. Mark's, and the congregation seemed to appreciate his eloquent and earnest addresses. The usual Monday evening paper was contributed by Mr. Harry Tero, who took for his subject 'Criminal Sociology,' which he treated in his usual scholarly fashion. The subject caused some discussion among the members, a good deal of diversity of opinion being expressed by the various gentlemen who spoke after the lecture.

Halifax: Northgate-end Chapel Branch.—The first anniversary was held on Sunday, Feb. 14, when the Rev. F. E. Millson conducted afternoon service at Queen's-road, and the Rev. J. McDowell, of Holbeck, took the evening service, which was held at Northgate-end. The collection was £5 8s. 9½d.

Leigh (Lancs.).—The *Leigh Chronicle* of Saturday last says:—The series of remarkable sermons upon 'The Unitarian Christ,' now proceeding in the King-street Chambers, is creating a great deal of interest, and taxing the accommodation to the uttermost.

Liscard.—On Tuesday evening, the 2nd inst., the distribution of prizes to the children of the Sunday-school took place, the prizes being given by Mrs. H. V. Cantrell. A specially interesting feature of the evening was the presentation by Mr. F. S. Johnson, on behalf of the children, 'of a collection of valuable books,' with a list containing the autographs of all the children, to Mr. H. V. Cantrell, the retiring superintendent, who had endeared himself to the children by his kindly and sympathetic interest in their welfare. On Sunday last the minister (Rev. V. D. Davis, B.A.) delivered the first of a course of Sunday evening lectures upon 'The Religion of True Reformers,' his subject being 'John Woolman.' To-morrow evening the Rev. James Crossley, of Birkenhead, is to lecture upon 'F. W. Robertson,' and the course is to be continued weekly with others upon 'Oberlin,' 'Dean Stanley,' 'Whittier,' 'Ruskin,' 'A. H. Conant,' and 'Mazzini.' These are to be delivered by the minister (the Rev. V. D. Davis, B.A.), Rev. C. T. Poynting, B.A., of Manchester, Rev. W. H. Drummond, of Warrington, and Rev. H. S. Perris, M.A., of Liverpool.

Liverpool: Renshaw-street.—The *Daily Post* says:—The Rev. Dr. Klein concluded last Sunday evening, before a large congregation in Renshaw-street Chapel, his course of lectures on 'The Mysteries of Life.' On the previous two Sundays he had examined the great problems raised by the questions of the origin of life upon the earth; life in plants and animals; the problem of the succession of life-forms in the light of modern evolution; and the still deeper problems of sensation and thought. Last Sunday his main subject was 'The Will in Man.' After having with great clearness stated the question at issue, Dr. Klein attacked the supremely difficult question of the freedom of the human will, and supported his arguments with quotations from Huxley, Carpenter Lecky, and others to show in what sense a belief in human freedom is a reasonable and even necessary conclusion. The lecture, which was listened to with rapt attention, concluded with an eloquent statement of the intimate connection between human freedom and the moral worth of human acts before God and man.

London: Highgate.—The social gathering of the Unitarians of North London was held here on Thursday of last week. There were present representatives from all our North London congregations, in all upwards of 250 people. The Rev. R. Spears and Mr. H. G. Chancellor spoke a few words of welcome, Mr. Spears also saying that the suggestion of these meetings came from Mr. Chancellor some three years ago. The Rev. Brooke Herford, D.D., and the Rev. J. E. Stronge also said a few words. During the evening selections of vocal and instrumental music were given by some of the members.—Three of the pupils of the Channing House School went up for the matriculation examination this term, two of whom have passed—Miss K. M. Moore first class; and Miss C. M. Nuttall, second class.

London: Islington (Resignation).—At a meeting of members of Unity Church held on Feb. 23, the resignation of the Rev. R. J. Plater, as minister of the church, was accepted, with thanks for his past services, and cordial wishes for his future prosperity. It is understood that Mr. Plater feels out of sympathy with what he regards as the trend of modern Unitarianism.—Collections on behalf of the Indian Famine Fund were taken on Sunday last, amounting to £16.

Loughborough.—The annual congregational tea and business meeting was held on Feb. 15, and was fairly well attended. The chair was taken by Mr. Wm. Moss, J.P., C.C., who spoke encouragingly of the work accomplished during the past year, and urged the members to increased effort on behalf of the cause of progressive religion. The committee reported that the general work of the Church had been steadily and successfully carried on. Through death, removals, and other causes some names had disappeared from the membership roll, but it was satisfactory to note that the total number of subscribers was no less than in 1895, while the amount of subscriptions and the weekly offertories shewed an encouraging increase over that of 1895. The lighting arrangements of the church were, during the year, thoroughly overhauled and improved, and the minister's vestry cleaned and refurnished, the expenses being taken from the surplus of the Bazaar Fund raised in 1895 for church improvement purposes. The Sunday school, the Literary and Social Union, the Social Club, the Shakspere Class, and the Menander Club have done good work in helping to maintain the general interest in the Church work and services.—The Rev. H. E. Haycock moved the adoption of the reports and balance sheets and reviewed the year's work, concluding by thanking the congregation for the kindly sympathy and help he had received, and speaking hopefully of the outlook for 1897.—At the conclusion of the business a programme of music was gone through.

Manchester: Oldham-road (Resignation).—At a special meeting of the congregation of the above church, held on Sunday, the 21st inst., a letter was read from the Rev. A. Harvie, announcing his resignation of his position as minister. Mr. Harvie has occupied the pulpit for nearly three years.

Middlesbrough.—On Tuesday a meeting was held to protest against the Government Education Bill. Mr. J. Smith, J.P., presided, and a series of animated speeches were given in support of the following resolution, which was carried unanimously:—'That this congregation emphatically protests against the Education Bill now before Parliament, inasmuch as it violates the fundamental principle of religious equality before the law; it proposes the further endowment of religious and sectarian teaching, entrusts the use of public funds to persons who, however estimable in character, are, by their ritualistic and sacerdotal professions, avowedly hostile to Nonconformity, and does nothing to remove the cruel injustice by which Nonconformist teachers are prevented from gaining their livelihood in schools which they are taxed to support. This congregation demands that all schools maintained by the State shall be placed under popular representative control, and that all religious and sectarian tests shall be abolished from such schools.'—In the Christ Church Schoolroom, Peacock-street, on Friday, Feb. 18, an interesting lecture, illustrated by limelight views, was delivered by the Rev. J. E. Stead, entitled 'A Peep into Coal-land.' There was an enthusiastic and appreciative audience. The lecturer divided his subject into two parts, 1st, the geological aspect,

and 2nd, the practical everyday aspect, giving in the first part an exposition of the process of formation of coal in past ages, and in the second dealing with the means of getting the coal out.

Ravara, Co. Down.—On Sunday evening, February 14, the Rev. Richard Lyttle preached the first of a second series of sermons on 'Christian Thoughts and Principles' to a congregation of 81 persons. The attendances have been well maintained during the winter months. On an average, a third of the congregations present were members of orthodox churches. The subjects of Mr. Lyttle's discourses have been announced by handbill up to the end of the year. The regular service is held on the second Sunday evening of each month, at 6 P.M.

Richmond.—The annual meeting was held on Wednesday night the Rev. S. Farrington presiding. The report, which was adopted on the motion of Mr. James Marshall, seconded by Mr. H. Richards, expressed the hope that the 'not distant future may set us free from the debt which, though not great, must, like Christian's burden, be a moral hindrance to us till it is removed. True, we have already done more than we dared hope to be possible. To have raised, even with the help of generous friends, £4,700 of the cost of our church and organ was no light undertaking for our little congregation. Soon we may find it possible again to make a special effort, which shall obtain for us the £850 we still need. In the meantime, the annual collection which we propose to make in mid April will be a substantial help in this direction.' The statement of accounts showed by subscriptions and donations £223, by grants £85, offertory £77, and a small balance in the hands of the treasurer. Mr. Marshall was re-appointed treasurer, and Mr. G. H. Edwards hon. secretary. The Rev. W. C. Bowie, in the course of an inspiring address, showed that, on the 'thought' side of our work there was much evidence of progress among other religious bodies toward our free Christian position. But this progress was generally unconscious and sometimes slightly hypocritical, and, therefore, could not permanently serve for building up of a church. Above all we must make people feel that they must first of all be absolutely honest in their religion. On the practical side progress was not so great, and there was still evident all around that painful discrepancy between the Christianity of Christ and the Christianity of orthodox profession which formed a powerful motive in Olive Schreiner's new book. On the motion of Mr. Farrington, supported by Mr. Edwards and Mr. Wilkes Smith, Mr. Bowie was cordially thanked for his address, and also for his sustained interest and help during the history of the church.

Sheffield: Upper Chapel.—Collections were made in this chapel on Sunday last in aid of the Indian Famine Relief Fund. The sermon in the morning was preached by the Rev. J. E. Manning, and at its close the congregation was addressed by Mr. Chatterjee, the Hindu student who is studying at the Unitarian Home Missionary College, Manchester, with a view to help in the work of the Brahmo Somaj on his return to India. Mr. Chatterjee spoke of the gratitude felt by his country for the practical sympathy of England towards them in the terrible calamity that has fallen upon them, and said that the help then so freely afforded would consolidate the sentiment of loyalty of the Hindus towards this country. In the afternoon Mr. Chatterjee addressed the Sunday-school children in Channing Hall, his subject being an account of the Brahmo Somaj, its origin and history, with lessons drawn from the life-work of Rammohun Roy. In the evening Mr. Chatterjee gave an address to a large and interested congregation on the social and religious life of the Hindus. His services were much appreciated.

Shrewsbury.—We understand that the pulpit of the High-street Church, Shrewsbury, will become vacant about the middle of April next.

Stockport.—On Sunday evening, February 14, at the Stockport Unitarian Church the Rev. B. C. Constable commenced a series of sermons on 'The Religion of the Future.' There was a much larger audience than usual. His first discourse was on the existence of God. No student of history could fail, he said, to perceive that the divine law of progress had affected the religious beliefs and practices of mankind no less than the other departments of their lives. The religion of civilised countries to-day was very different from what it was five or six thousand years ago, and the Christianity of to-day was very different from what it was 1800 years ago, different from what it was 300 years ago, yea, different from what it was 50 years ago. The once flourishing dogma of eternal torments had been blasted by the breath of criticism and the spirit of the age, and, if it still existed, it only hung like a withered leaf from the tree of life, soon to drop and vanish for ever. Of quite recent years there has been a veritable earthquake among such doctrines as the infallibility of the Bible, the story of the Creation in six days, the fall of man, and the miracles of the Old Testament. Many of the leading and most scholarly men of all the churches had entirely abandoned such doctrines, and it would not take long for the newer ideas to take hold of the rank and file. Even the great doctrines of the Trinity and Atonement were not nearly so much emphasised as they were 50 years ago, and the indications seemed to be that they also would eventually go to keep company with the vanished ideas of the past. Among the everlasting foundations which would form the religion of the future stood, first and foremost, the existence of God. He did not pretend to say that man would ever come to know all about God. We could only infer that God was omnipotent, because the existence of the universe seemed to demand it; that He was good, because all nature seemed to show it; that He was an intelligence, because the signs of intelligence seemed so abundant in the universe; that He was wise, because the order of nature seemed to prove it; that He stood to us a father, because we could not but think of ourselves as His offspring; and that He was moral, because our hearts seemed to require it.

To CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from W. T.; E. B.; W.W.; E. T.; E. C.; G. V. S.; W. V.; P. D.

OUR CALENDAR.

SUNDAY, FEBRUARY 28.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M., REV. BROOKE HERFORD, D.D.; and 7 P.M., Rev. J. E. STRONGE.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., REV. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M. Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS. Evening Lecture: 'Has Christianity seen its best days.'

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. W. COPELAND BOWIE; and 7 P.M., Rev. BROOKE HERFORD, D.D.

Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.

Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE; and 7 P.M., Rev. W. COPELAND BOWIE.

Lewisham, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'What to Live for.'

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A.; and 7 P.M., Rev. P. H. WICKSTEED, M.A., 'The Claims of Political Life.'

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M. Rev. G. CARTER.

Richmond, Free Church, Ormond-road, 11.15 A.M. 7 P.M., Rev. S. FARRINGTON.

Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE; and 7 P.M., Mr. J. EADS HOW.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. Dr. MUMMERY.

Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.

CANTERBURY, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., REV. J. M. WHITEMAN.

GRAVESEND, Medical Hall, Milton-street, 6.30 P.M., Rev. T. E. M. EDWARDS, 'The Christianity of Christ.'

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.

HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.

LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A. Evening Lecture: 'The Story of the Nicene Creed.'

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.

LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.

NEWPORT, Isle of Wight, Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M. Rev. W. J. JUPP. Trains from Cowes, Ventnor Shanklin, and Sandown.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.

WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. B. GARDNER.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. D. P. FAURE.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.

SUNDAY, FEBRUARY 28, at 11.15 A.M., DR. MONCURE D. CONWAY, 'Christian's Burden, its Origin and Contents.'

DEATH.

THOMPSON—On Wednesday, February 17, at Penarth, James Pyke Thompson, of Sevenoaks, late of Redlands, Penarth, in the 51st year of his age.

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OLD MEETING, SIDMOUTH.

The Committee of this Chapel make an earnest APPEAL to the Unitarian public for assistance. The ceiling of the Chapel is in an unsafe condition, and has to be entirely replaced, and sundry other repairs are also necessary. The congregation is at the same time desirous of building a Schoolroom. There are 60 children in the Sunday-school, a very large number if the population of the town, about 3000, is taken into consideration. With greater accommodation this number would certainly increase, but at present the work is carried on under great difficulties, as the children have to be taught in the chapel and the small vestry.

It is estimated that £300 would do what is necessary, but as the congregation is essentially of the working class, there not being more than half-a-dozen members able to render material assistance, it is absolutely impossible for it to raise this sum, unless liberally assisted.

Donations will be gratefully received by the Treasurer, Miss BARMBY, Hill Foot, Sidmouth; and by Mrs. H. M. DARE, Cottymead, Sidmouth; and acknowledged in this paper.

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Secretaries of any Non-Subscribing Congregation who have not received the letter of invitation, may obtain all information on application to

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CANDIDATES for ADMISSION are requested to forward their Applications and Testimonials without delay to the Secretaries.

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} Secretaries.

NEW CHURCH FOR KIRKCALDY.

In the year 1890, Unitarian services were started at Kirkcaldy under the care of the Rev. James Forrest, M.A. In 1892 the Rev. A. E. Parry became Minister of the little Congregation. The services have been held during these years in a hired Hall, unavailable for week-evening meetings.

The Congregation feel that the time has come for going forward. Kirkcaldy is a growing and prosperous town; there is no Unitarian Church nearer than Edinburgh in the South and Dundee in the north. There is a fair prospect of gathering together a good Congregation, but this cannot be done unless a better meeting-place than the present is speedily provided.

It has been resolved to erect a neat Congregational Hall or Church capable of seating 200 people, and which can be used for Sunday-school purposes and week-evening meetings. The sum required is estimated at £1000. The McQuaker Trustees have generously promised £500, on condition that not less than £250 is first raised. Towards this sum the Congregation expects to contribute about £150 by Subscriptions and a SALE OF WORK to be held at Kirkcaldy on September 18 next. They now earnestly appeal to the Unitarians of Scotland to come forward and help them by subscribing liberally to the Building Fund; and as the Unitarians in Scotland are neither numerous nor wealthy, the Congregation also solicit the generous aid of their co-religionists in England and Ireland towards the erection of the new Church at Kirkcaldy.

The appeal is warmly recommended by the following:—The Rev. R. B. Drummond, B.A., President of the Scottish Unitarian Association; the Rev. Albert Lazenby, Secretary of the Scottish Unitarian Association; the Rev. H. Enfield Dowson, B.A., of Gee Cross, Manchester; the Rev. Brooke Herford, D.D., of London; the Rev. James Drummond, LL.D., Principal of Manchester College, Oxford; The Rev. Alex. Gordon, M.A., Principal of the Unitarian Home Missionary College, Manchester; and Mr. Ion Pritchard, Hon. Secretary of the Sunday School Association.

The following letter is from the McQuaker Trustees:—

'British and Foreign Unitarian Association,
'Essex Hall, Essex-street, Strand,
'10th December, 1896.

'Dear Mr. Parry,—The McQuaker Trustees are persuaded that the time has come for a "Forward Movement" at Kirkcaldy. They recognise that the Congregation cannot hope to make much more progress towards independence and self-support in the present hired building. They are prepared, as you know, to take the very unusual course of making a very large grant of £500, on certain conditions, towards the erection of a suitable Congregational hall or church. This of itself is the strongest evidence of their faith in the possibility of forming a permanent cause at Kirkcaldy, and of their practical sympathy with the appeal which you are now making.

(Signed) 'J. F. SCHWANN,
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